# THE FOXONIAN Quakers,

## DUNCES LYARS and SLANDERERS,

Proved out of

## GEORGE FOX's Journal,

And other Scriblers;

Particularly *B. C.* his *Quakers no Apostates, or the Hammerer Defeated*: Amanuensis, as is said, to *G. C.* (as he sometime wrote himself) *Gulielmus Calamus*, alias, *William Penn*.

Also a Reply to *W. C.* (a Church-man, the Quakers Advocate) his *Trepidantium Malleus Intrepidanter Malleatus*, &c.

TITUS I. XII.

Κρῆτες ἀεὶ Ψῦσαι, κακὰ θηρία, γὰρ τέρες ἄργα

By *Trepidantium Malleus*.

LONDON: Printed for *W. Marshall* at the *Bible* in *Newgate-street*, and *J. Marshall* at the *Bible* in *Grace-church-street*, near *Cornhil*, 1697

TO HIS

# Unholiness

WILLIAM PENN,

THE

# ENGLISH POPE.

IT *is notoriously known, when the Old Papists, the Fathers of the Quakers, could neither by Scripture or Reason, confute the Doctrine of* Luther *and* Calvin, *they invented and publisht Libels instead of answers against the Men and their Morals:* Luther was a Drunkard and had his Familiar: *Calvin* was an Intemperate Man, and would often call for Wine, and they had found the mystery in his name; he was also a second *Lucian*, and by an Anagram, they had found this in his name also.

*That their Children, the Quakers, have ta'en the like method with the best Ministers and People in the World, is so notorious, that it needs no proof; that they have done the like also with some, that, for their Blasphemies and other wicked proceedings have deserted them, is too well known.* Mr. Bugg, Mr. Pennyman, Mr. Keith, Mr. Crisp, *are Madmen*, &c. *I therefore can expect no better Treatment.*

*I am charged, by* B. C. *the Quaker, and by* W. C. *the Churchman, their Advocate.*

1. With Love-Melancholly, and what Confessions I made on that Subject.

2. With being clapt up in a Madhouse (*BOX*)

3. With high demands for Preaching, and what befell me for it nigh *Bristol.*

*To all which, I Answer.*

1. *That they are stories all False; and I declare, I never heard any such things charged on me by my greatest Enemies, till I read them in their Libels.*

2. *That I will give to any man* Five Pound, *that shall prove, that ever I was*

a

in Box, or any such place, One Hour.

3. That I never got much by Preaching, but at Brisslington, named, I offer'd to give all their dues to a Minister, 10 year Fellow of Lincoln-Colledge, but then Poor, if they would employ him, and I freely gave him his Table also.

Who shall regard a Quaker, who tells a story, That I or my Brother (for he cannot tell which) were found in bed with I know who, by an Officer. Not I, for I never heard the story till now; and to be plain, I believe he neither: That also affirms, That Bristol Friends, Steel, &c. never left the Place of their Publick Worship, unless when sick, &c. When I appeal to the whole City (particularly the disappointed Informers) whether, for several years before King James's Indulgence came out, they could find Men or Women there. That also denies, That the Quakers Bow to any Man, except a few, Corrupted by us, and Reproved by them: When it is so notorious to all the World. You (their Infallible head) are a great Bower, and so a common Idolater; that B.C. imitates you his Master, and continueth the Custome since his denial of this,

*to his and the Quakers perpetual ſhame, as ſome of them confeſs.*

*Who ſhall regard what this Church-man ſays after him, that talks of the Fable of the Mad-houſe, &c. and in ſuch a ſtile, as if he were haſtning thither, or lately came from thence*; Cur, Yelping Cur, Mr. Woodcock, Goodman Gooſe, *&c. This is no banter but amongſt Children Young and Old: Whether, You Sir, were the Author of the* Quakers no Apoſtates, *or helper to the materials (or rather immaterials) of that Book, or only the Licenſer, or Approver, men think as they ſee cauſe; no Book muſt now go without conſent; thus the Lords Meſſage is ſtopt, curtail'd or changed, ſince it pleaſed you to ſet up Eccleſiaſtical Courts, and make Canons to try the Light by.*

*What if I ſhould have affirmed ſtories, perhaps too true, of friend* Green *of* Colcheſter, *that* Cleveland *ſpeaks of, that buggar'd a Mare; I had been guilty of too great raſhneſs.*

Help, *Woodcock, Fox and Naylor,*
For our Friend *Green*'s a Stallion;
Alas what hope of converting the Pope,
When the Quaker turns Italian.

And

And that in good time of *Chriſtmas*,
Which tho' our Friends have ( damn'd all
Yet when did we hear, of a curs'd ( Cavileer,
E'er play'd ſuch a *Chriſtmas* gambal?

But thus our matters teach us,
The intent being well directed,
Tho' the Devil trapan, the *Adamical* ( Man,
The Saint ſtands uninfected, &c.

*Had your Friends and Advocates theſe ſtories of me by Revelation? as the two friends that came to* Henry Windor *had of the murther of his Child, and that the Spirit ſhould appear in the Court before the Judge, which proving falſe, were impriſoned,* &c. *Is it true, that in* Penſilvania *ſome have been put to death on friends* Spirit of Diſcerning? *When Chriſt was Crucified, had you been there, had you not told five falſe ſtories to their one?* B. C. *talks of my* Learning, *and that I am now the* Champion of the Cauſe; that my Book was handed up and down the City as an unanſwerable Book: *I doubt*

*not but you thought it unanswerable from the time you saw it; and I thank your scribe (as is said) for contributing his best help to prove it to be so, though you were pleased (unaskt) lately to send me word,* You had no hand in the Book; *yet your sophistry is so great and abominable, I cannot understand you.* Such a man was Drunk, *said a friend, when found to be false,* yea with passion, *hath been the answerer, &c. such Tricks are often among the Perfect ones.*

*You have lately, to serve a turn, declared,* That you believed Imputed Righteousness in the sense we plead for; the Body of Christ that was crucified, Rose again, and is circumscribed in Heaven; *That* there shall be a Resurrection of the same Body laid in the Grave; that you believe 1 *Cor.* 15. 20, 21. in a literal sense, without an Allegory, *when it was proved upon you,* you had Printed the contrary, *You made answer* That was against Mens Relying on this, *&c. as I had it from that good Minister to whom, with others, you said all this.*

*Oh! How deceitful are Sinless Men!* Goldney (*that Creature in the shape of a*

man,

man) lately deny'd he ſaid this and that of ſuch a place; when proved on him at my Lodgings, ſaid, I did not name the place, though I pointed to it and ſpoke of it; like him that ſaid, George Fox never ſaid, He was the Son of God; which when proved, ſaid, No, his words were, I am the Son of God. But there is no end of this Villany.

No Papiſt ſhall Lye or Equivocate more for the Church, than the greateſt Quakers for the Light; You having refuſed the propoſals for a meeting, to conſider my Queſtions, and not owning the late Reply, I purpoſe to trouble you no more.

Pardon me that I begin with George Fox's Journal, a new Folio, Printed lately, ſince his death, and your large Preface; if I prove him a Lyar, &c. your Cauſe falls to the ground, for he was your firſt Apoſtle, or rather Deceiver: I doubt as you do not, ſo you cannot believe the Fables you relate of him.

Some think, You Sir, in another diſguiſe, to be the Author of the book W. C. William Calamus; I fear it is ſo, I hope it is not; if not, I queſtion not but you know him; I appeal alſo to you, whether the de-

*ſign of my* Reprimand *were to anſwer both Papers, as he ſaid, when I never ſaw the firſt, till I finiſht my* Reprimand, *and then put in a few lines about Cato, &c. or not.*

1. *To prove* G. Keith *no Apoſtate, tho' very Erroneous, and proved the contrary from his charge of Election, &c.* Then,

1. *The Arminians in their Church are Apoſtates too, which muſt not be granted.*

2. *Then the New Church of* England *is an Apoſtate Church from her Doctrine, Diſcipline and Manners; which I have done at large, The Union with* Rome, *&c.*

*Is this an anſwer to ſay* I am no Arminian? *What then? Are ſuch as be, Apoſtates?* You are an Ungrateful Wretch thus to reflect on the *Church of England, What if I were? my Argument leads me to it; I am provoak'd to it; yet the New Church I reflected on; my work lay not ſo much with them that own her Doctrine, Old Diſcipline, that keep from the Lord's Table, Men Ignorant, Scandalous, Contentious, that uſe not the new uninjoyn'd Ceremonies, lowing to the High Altar, &c. What is he, that writing of Reprobation, could not diſtinguiſh between a Non-*

poſſibile

possibile, *and a* Non futurum? *Who says, God makes any mans Salvation impossible? others, besides* G. Keith, *have denied it: God hath made my being unable to flee, a* non possibile *(naturally) but ne'er ordain'd my being born in* Constantinople *so; he made it a* non futurum: *so of Christs Legs not broken, he made it not an impossible thing, but a thing not future.*

2. *My design was to reprove him, for favouring the* Foxonian *Quakers, whom I proved to be* Blasphemers, Impostors, &c. *by proofs not commonly known, therefore I intituled my Book a* Reprimand, *not a Vindication; I dare appeal to you whether things are not so, and therefore such is he; as if unparaled Lying, Rudeness and Impertenencies had contended, which should make his Reply most Infamous.*

*To all this account of the* Foxonian Quakers, *he replies, without attempting to vindicate them,* We are Fools. — *and he hath found me, I thank him; very good Company; worthy good men of his own communion, and zealous for it too, as Mr.* Bugg *and Mr.* Snake, *for so I us'd to call him, seeing he puts not his name to*

*his book as I do not to mine, yet all know the Authors. Mr.* Keith's being my Tutor, *I laugh at it; I speak it without vanity, and I suppose he knows it, he need be no more my Tutor, than I his; nothing is more evident to me, that* W. C. *wants not only a Tutor but Schoolmaster, to teach him to make True Latin and Verse, as the after account will prove; I take him to be a man of no True Learning, though a man of some wit, only childish terms and nauseous phrases sometimes spoils that too; the broken Latin Sir, looks like yours, who have little knowledge of that Tongue, less of the Greek, though you once would venture upon a criticism, forsooth, with* Mr. Faldo, φαττίζω, *which occasions a little merriment, there are that know your Excellency lies not that way, but in some other parts of Learning, Politicks, History and Theology.*

Thine in the Light,

without the Outward Name.

THE

# THE OXONIAN Quakers, DUNCES, LYARS and SLANDERERS;

## Proved out of *George Fox's* Journal, &c.

PREPARE thy Ears, *Reader*, to hear Legions inſtead of Hiſtory, and Fables, as prodigious as thoſe in Father *Creſſy's Church-Hiſtory*, both fit to be lookt into theſe Winter Evenings, when Stories are moſt acceptable for Merriments ſake: *Mahomet* was but little skill'd in this trick

trick when on the back of his *Elborac* he rode up to Heaven, receiv'd the Law, and came back again: By the way, I have it from good hands, that Dr. *Pocock* averr'd, *That the story of the Dove in his Ear, was a Fable; that he found the Turks knew nothing of it, and that* Grotius *confest to him, he took up the story only on common fame.*

*Cressey* makes no bones of Miracles by a Parenthesis (*Who was raised from the Dead*) *Jacob Beoman* and *Muggleton*, had their Lying Wonders, and all to prove their contrary Messages from God, foretold 2 *Thess.* 2. 9. But the greatest wonder was, That these Impostors were regarded; a Distempered Body and Mind, may make Men imagine strange things A late Author of more wit than Honesty, in his *Interest of Reason in matters of Religion*; seems much to doubt, *Whether* Mahomet *knew himself to be an Impostor, Or having the Falling-Sickness, did think the Angel* Gabriel *did appear to him*, &c. What shall we then think of the story of *Sergius* the Monk, and his Indoctrinating his Young Pupil, who never

knew

knew Letters? For Popiſh Miracles, I believe the *Roſary*, ſcattered up and down at *Hounſlow-Heath* (where only King *James* appear'd as a Man of Valour) did more good againſt Popery, than all the Learned Tracts of Biſhop *Tillotſon*, and Biſhop *Stillingfleet*, tho' all were as gravely told as *Fox*'s Journal, *full of Hereſies, Lying Wonders done in a Corner, Revilings*; what paſſages were for *Oliver* and againſt the *Stuarts*, are left out; ſo thoſe words, *G. F. the Son of God:* Did not the Prophets words continue the ſame in all Changes? yet this was the man who was call'd, as *Simon Magus*, *The Mighty Power of God*; but his Wickedneſs was ſo great in pretending to bring *contrary Meſſages from the Lord*, that Thouſands of Quakers abhorr'd and diſown'd him as a Deceiver, *&c.*

Mr. *Penn*, in his large Preface, ſays, *The Quakers declar'd, a Perfection from Sin, but held not a Perfection in Wiſdome and Glory in this Life:* Well, Friends had once no Sin, whatever they have of late; the Ranters, from whom they came and derived ſome pure Principles, thought

thought Drunkenneſs no ſin, nor Uncleanneſs, for there could be no *Adultery* among thoſe old Friends, for *Adulterium quaſi ad alterum*; *and that was impracticable among them, for they were Corpus Unum.*

But Oh! the Wonderful Humility and Modeſty of Mr. *Penn*, that Confeſſeth, *They be not ſo Wiſe and Glorious as they in Heaven*: No truly, not many of them ſo wiſe as thoſe accounted here on Earth; not Wiſe, but Otherwiſe.

Mr. *Penn* tells us, G. Fox *on a high Mountain in* York-ſhire, *had a Viſion, He ſaw People as thick as motes in the Sun, that ſhould in time be brought home to the Lord*: *Many*, ſaith he, *had Convincements, who are now at Reſt*, Thomas Salthouſe, James Naylor, &c. Well, whoever had Convincements, it is doubted, by Thouſands of Quakers and others, whether *William Penn* had ever any Convincements, except of the Folly of this People, and how ſoon he might take the Chair, when *George* was gone, and play King or Pope with this Ignorant Tribe: What

is

is *James Naylor* honoured by him; that unheard of piece of Blaſphemy, whom many Quakers cannot endure to hear of? I knew a Man born in the ſame Town with him, who told me, *How all began with Spiritual Pride; after he was a great Repeater of Sermons, he would hear no more, he knew enough*, &c. What if Friends ſhould come to Mr. *Penn*, or *Benjamin Coole*, or others, in the name of the Lord, to lay aſide their Perriwigs; would they obey? No, no, but laugh at it: How can they then expect that others ſhould on theſe pretences, throw away the Ordinances of Chriſt? *Richard Richardſon*, a great Quaker, hath written a Book againſt Perriwigs, how Condemned they are by *Sober Heathens*, *Antient Chriſtians*, &c. at laſt he tells us, *How* John Mulliner, (*a Friend*) *about* Northampton, *was made to leave that Trade, and to burn one of his* Perriwigs *before his Servants*; *that* John Hall, *a great Man ſitting in a Meeting, was ſhaken by the Lords Power, and ſo pull'd off his* Perriwig, *and threw it away*: Now were not theſe Inſpired? *What means the New Colledge to teach In-*

*ſpired*

*ſpired Perſons to Preach*, &c. Did not our Preface-Maker threaten Frends, *If ſuch orders of his were not obſerved, to break their Meetings*, though he ſeems to write ſo zealouſly for the ſufficiency of the Light in Man, *&c.*

*A Collection out of* G. Fox's *Journal.*

WE have here the account that *Margaret Fell*, the wife of *G. Fox* (once of Judge *Fell*) gives of her Husband, it is laden with Impertinencies, and little circumſtances of his Life.—At laſt ſhe tells us, How when he came into the Steeple-Houſe, ſhe hearing him, cryed out, *We are all Theeves, we are all Theeves, we have taken the Scriptures in words, and have known nothing of them in our ſelves: That* Thomas Salthouſe *followed him*: I knew him, he was an Idle Vagrant; never did work, that they were at laſt weary of him, and would have him work; once I met him, and he urged that of Paul againſt us, *theſe hands have miniſtred to my Neceſſities*: ſo would *Fox* ſay, yet neither of them would work: Who would regard ſuch ſhameleſs Beaſts?

G. Fox's

I had a Gravity and Studiousness of mind, when young, above others. — I took care not to eat or drink much.— I kept to Yea and Nay; my Relations were about to make a Priest of me, but they made a shoomaker of me; when I was with my Master, he was Blessed, when I left him he broke.— People generally loved me for my Innocency and Honesty. — I saw many possessed not what they professed. — I was a long time almost in despair; and I walked many Nights by my self: Priest Stephen wondred at my Answer, why Christ said, My God, My God, why hast thou Forsaken me: I said, He dyed for the Sins of Men, and dyed not as God: the Priest said, it was a good full answer, such as he had not heard; afterwards he would highly applaud me, and what I said him on the week days, he would Preach First Days, for which I did not like him.— I was so dryed with Sorrow, that they could not get one drop of Blood from my Arm or Head.— I would not go to Marriages, but Visit after, and if they were poor, I would give them some Money, &c.

They

They that set up for Great Persons often tell us of the Convictions of their Childhood, though nothing to what others have known that keep silence. I suppose his Dulness made his Parents make a Shoomaker of him, when they saw he was not fit to be a Priest; like him that said to the maker of an Image of Christ, of a knotty piece of Wood that would not do, *If you cannot make a God of him, make a Devil of him.* Well. But why followed he not his Trade? I believe, if the Truth were known, he was such a Blockhead he could never make one pair of Shoos well, and if his Shoos were no better than his Teachments, he could not live by that Trade, and so tryed another; I believe not a word of the story of Mr. *Stephens*, a Child of 10 year old might answer as well.

Well, *George* was a Mad-man too, was in Despair; he was then tempted to commit sin; he tells not what; was here not Love Melancholy? No doubt this poor Shoomaker was Ambitious of the honour and wealth he got by Marryage and Speaking. I doubt, *Reader*, Whether

whether thou art able to believe, a Minister should Preach on the Lords Day, what he got from a Quaker week days, especially such a Notorious Dunce as this, who was not able to express himself, but others must word his thoughts for him, and so is this Book no doubt changed to purpose.

Now for his Revelations.

*Nigh a Gate, a Consideration arose in me, all Christians are Believers, both Protestants and Papists; and the Lord opened to me, that if all were Believers, then all were born of God.* Make Sense of this, or Truth, *Reader*, if thou canst.

*At another time in the field, the Lord opened to me, That being bred at* Oxford *and* Cambridge, *was not enough to fit a Man to be a Minister of Christ; and I stranged at it: I would take my Bible and go into the Fields and Woods, and told my Friends, It is said you need not that any Man teach you, but as the Anointing teacheth them, and the Lord would teach them himself.*

*Then I met with a sort of People that said, Women had no Souls; but I told them,* Mary *said, My Soul doth magnify*

*the*

*the Lord.* Choice Obſervations, *Read* and no doubt we have here the choice flowers of what he laid up, gather by Friends.

*When I had theſe openings, many tr bles and temptations came upon me; in Morning I wiſhed for Evening, and the Evening for Morning; the Openi anſwered one another; many Openings had of Scripture and the Revelation.* Wonderful Ones no doubt: *I ſat hollow Trees by day, and walked mour fully by night;* Yet none of us report he was in a Mad-houſe at *Box*, *Then, even then, I heard a voice, ſayi There is one Jeſus Chriſt, who can anſw to thy condition.* If this were examin perhaps we ſhould be told, this w not vocally but mentally, an inwar voice (that is motion) might ſer the turn. *One* Brown *had Propheſied Sights of me on his death bed; and he ſp openly of me, and what the Lord wo bring forth by me: I prayed, when t houſe ſeemed to ſhake, and they ſaid, h now as was in the Apoſtles days.* Perha two or three giddy Women mig

thus prate; and that is enough for a Quakers Miracle.

*I was come up in Spirit through the Flaming Sword, into the Paradiſe of God. I knew nothing but Pureneſs, Innocency and Righteouſneſs; ſo that I was come up to the State of* Adam *before he fell: the Creation was opened to me; I was at a ſtand, whether I ſhould practice Phiſick for the good of Mankind, ſeeing the natures and vertues of the Creatures were ſo opened to me. Wonderful Depths were opened to me, beyond what words can declare*, p. 26. *All I meet with cannot bear mens coming to* Adam's *ſtate before he fell: Reader*, Tremble at the next Blaſphemy. *How then can they bear to hear of man's coming to the meaſure of the fulneſs of Chriſt?* which he before ſaid he did.

Obſerve, *Reader*, what Nonſenſe and Impertinencies are in theſe *Openings*; I doubt not, Drunkenneſs and Swearing are no ſins, in compariſon of ſuch belying of God. Whoever ſaid, *It was enough to go* Oxford *to be made a Miniſter.* No, many there, and that come from thence, are too Ignorant to be ſuch; I knew one there, a good

Scholar,

Schollar that Preacht, that could not tell me *whose Wife* Sarah *was, how many Tribes there were.* — I knew another, who when he preacht on 1 *Eccles.* 2 began thus, *Vanity at the first was but a little imp, but now it is grown to such an exuberant Whale, that it can swallow three* Jonas's *at a morsal,* &c. I have heard of one in *Exon* Colledge, coming down late to dine in the Hall, was asked the reason, *Oh,* said he, *I was reading the pleasantest story that ever I read in my Life, if it be true;* What story, said they, then he began to tell the story of *Joseph and his Brethren.*

Now Friend *George,* it is opened to me, that it is not enough for a man to be brought up in a Shoomakers-shop to be made a Minister. *The Lord would teach them,* &c. Some kept to this, and cared not for any mans teaching; but after all, *George* sets up for a Teacher himself, contrary to his first saying when *You need not that any man teach you.* — Is none of the Heretick's he hath Detected; for *John* at that time taught them by his Epistle. *George* was *Adam's* equal for Perfection, and

what Christs too? yet the aforenamed *Goldney* (a famous or rather infamous Quaker) among other notorious untruths by him and *Wyat*, denyed, *That any Quakers held Perfection*; *no not* George Fox *himself*; *for I knew him*, *said he*; then run on, *Thou art a Lyar*, *Report*, *and we will Report*; *Report*, *and we will Report*. Had *George* been a Physician, none had Cur'd half so many as he had kill'd; why had he not acquainted Physicians of those Vertues and Operations of the Creatures Opened to him for the good of Mankind? No, no, the Cheat had then soon been discovered: How did Mr. *Penn*, and other Friends, like the Pudding that *George* put Herbs into, &c. when they were almost choakt with eating it? Truly I believe they had rather have been at a *Friends Spiritual Supper* at *Bristol*, who invited several, all sat an hour, or more, at the Table, none were helpt, nor did Eat, the meat carried away, *Friends*, *I invited you to a Spiritual Supper*; which made some Quakers joque, when one said, *Truly he found great refreshment there*: I could

prove all, if they dared to face me.

On goes *George*.

*The Lord said to me, go to such a Steeple-house, and testify against that Idol and the Worshippers there. — I cured a distracted Woman. — Many were cured of Infirmities; and Devils were cast out. One hearing a Priest in a Steeple-house, the word of the Lord came to him, dost thou not know my Servant is in Prison; so he came to me. — One said of me, there was never such a Plant bred in* England. O Pharisaical Vain-glorying! *I was moved of the Lord to put of my Shoos, and to go through the City of* Litchfield, *and cry, Wo to the bloody City of* Litchfield; *I saw in the street, a pool of blood, and my feet were warm; I knew not what it was; but I was told, in* Diocesian's *time, Thousands of Christians were there Martyr'd; so I was to go without any shoos in their blood.* — Who can believe this Fable? *One said to a Justice of Peace, an Angel came in at* Beverly *Church.* — *It was I, said* George. Observe the trick, he soon got in and went out.

*It was strange to see a man come in without a Band.* Bands and Hatbands were

were once condemned by the Infallible Spirit, as well as Lace and Ribonds. — *Teryed, preach freely.* ( Did *George* do ſo? ) *People were moved by my Groans.* Did he not groan on purpoſe? *I ſaw a Profeſſion without a poſſeſſion.* See how proud the Fool was of a common Gingle going up and down among Illetirate Countrey People. *When they ſaw the man with leathern Breaches come in, the Prieſts would be gone; Terror ſurprized the Hippocrites.* Some of them would ſay, *The Hireling fleeth*, but forgot it was when the Wolf cometh, the *Quaker. I had a Viſion of a Bear and two Maſtiffs that ſhould paſs by me and do me no harm. — which was the Conſtable.* So may we call every idle dream a Viſion from the Lord.

*Meat was ſet before me, as I was about to Eat, the word of the Lord came to me ſaying, Eat not the bread of him that hath an evil eye.* ( that is, a thought or motion aroſe ) *Immediately I aroſe from the Table, and eat nothing*, &c.

Every Whim was at firſt a word from the Lord, till they miſtook Places, Perſons and Things, and their Folly

So all men. His Miracles were no more real than Popish ones of the *Rood of Grace, Christs Blood, the blood of a Duck in a vial*, &c. when he tells of Outward Ordinances, know Reader, the design of this Book, is a Lye in this thing; We affirm, That as Food or Physick lookt on, handled, tasted, neither kill hunger nor cure pains; so the bare talking or knowing of Scripture, will not do without a deep impression on the heart; yet the work of God lies with the head for knowledge, as well as with the Heart for Grace. Must Men Experience Scripture, and know it after? They were of old commanded to teach their Children the Law: Christ said, *How readest thou?* None said, *Theeves, Theeves.*

I thought to have gone on to George's Epistles, full of Blasphemy and Falshood but I grow weary of such stuff; and I suppose so doth the Reader too.

After this Impostor and False Prophet, condemned teaching by Man, but by the Light; he becomes a Teacher himself; after he disown'd all Courts himself, *The Light was Suffieient*, He pretends,

pretends a word from the Lord to ſet up ſuch Aſſemblies, by them was the Light tryed; thouſands of Quakers ſeeing this bare-fac'd Iniquity, hated him for his Hipocriſie. The Author of the *Spirit of the Hat*, cries out, *O Popery! O Prelacy! O Presbytery! This was the thing we condemned in them.* — Mr. *Rogers* wrote ſmartly againſt them, and tells you what a bag of Iniquity Friend *George* was: Whereas *George* call'd Miniſters *False Prophets*; they were, ſtrictly, neither falſe Prophets nor true ones; they were True Teachers, but pretended not to Propheſie. *George Fox*, in another book I have ſeen, calls the *Scripture*, and names *Matthew*, *Mark*, *Luke* and *John*, *Duſt*, &c. *Papers ſent forth for detecting Error*, p. 46.

In Epiſtles I lately ſaw, *George Biſhop* wrote to the King and Parliament, *That the Quakers were Innocent; in no Rebellion not Diſſaffected to him.* Yet he, and *Fox*, and others, curſed the Presbyterians for attempting to bring in the King; and when he came in, they wrote to him of their Love to

him and Faithfulneſs. *George Fox* would call his Writings, *The word of the Lord, the word of God*; though this was too high for Scripture, only for Chriſt and their words. Mr. *Criſp*, a Reformed Quaker, in his *Babel builders unmasking themſelves*, hath made a Collection of their Abominable Errors and Blaſphemous Aſſertions, taken out of *Burroughs*'s Works.

*That the Sufferings of the Quakers were Greater, and more Unjuſt, than thoſe of Chriſt and the Apoſtles; for thoſe*, ſaid he, *ſuffered by Law, and in ſome reſpect, by a due Execution of Law.* p. 279.

In another Book he tells the ſtory of *Solomon Eccles*, a great Prophet, a famous Man, *who burnt on* Tower-hill *his muſical Inſtruments worth about two hundred pounds*, as *Coutſo* ſays. He was a great *Oxonian*; and after *John Story*, a Quaker, had condemned the Courts *Fox* ſet up, *Solloman Eccles* came to him (as I have had it alſo from a Quaker then preſent) deſiring to ſpeak with *John Story*, who craved excuſe, *being very Sick and in conſtant expectation of Death*: *Tell him*, ſaid one of *Eccles* his

his Companions, Sollomon Eccles *hath a message to him from the Lord*; when they were admitted he thus said, *O* John Story *thou hast condemned the Ordinances of* Jesus Christ, *Womens preachings and Womens meetings, the Church and Brethren have bound thee on Earth, and thou art bound in Heaven.* — *Be reconciled to* George Fox, *who is Gods Friend, and the great Apostle of* Jesus Christ, *this is the word of the Lord to thee, This year shalt thou dye, because thou hath taught Rebellion against the Living God:* He replyed, as the Quaker present told me, *I expect to dye in a few hours; yet I know the Lord sent you not:* But see the Goodness of God to detect such Villany; the Man Recovered, and Liv'd four or five year after; now if he had dyed, what a famous Prophet had *Sollomon Eccles* been? Pray prophecy next, Thus saith the Lord, *This winter! O this Winter! there shall be Snow and Ice; yea, I say, Ice and Snow; yet the next Summer, many Flowers shall be seen in your Gardens; yea, much Corn in your fields, and not only so, but much fruit upon your Trees, for so it is reveal'd unto*

me, and by this you shall know that I am a True Prophet: But suppose none of this should be, why then all was understood, *not Carnally*, for that is nothing, *but Spiritually*: This Reformed Quaker profest to me, *No man can understand them by their words.*

I mention not *George Fox* in his Journal, comparing the best of Men with the worst of Men, the Holy Laborious Ministers of Christ, to *Baal's Priests, Sorcerers, Judas, the Devil himself*, &c. this is so common: Vast is the difference between Preaching for hire, and taking hire for Preaching: The Priests under the Law, liv'd by the Altar, and a good Livelihood they had; can words be plainer than those of St. *Paul*, *As they that waited on the Altar liv'd by the Altar, so hath the Lord ordained, that they which Preach the Gospel should live of the Gospel*, 1 Cor. 9. 6. 7. Now, how is a Man said to live on any Employment; but to have a Competency (at least) for himself and his, and to lay up for wife and Children, and himself too, against Sickness and old Age: The Disciples

10 *Mat.* 10. As Labourers were ſo worthy of their Hire, that they were to be provided for by their Hearers; they were forbid to carry Money of their own; the thing is quite contrary to what our Perfectioniſts would drive at; Chriſt worked then Miraculouſly, and they were commanded to Truſt Providence.

*Paul* took Wages of ſome Churches, and Robbed them, as we ſay, *I ſhall Rob you, if we take freely*; he told the *Corinthians*, *He had power to forbear working*, which was enough, *as well as* Barnabas *and other Apoſtles*: If he wrought, he complained of it to them, and lays the fault on them: Muſt we be reviled too, or ſtoned, becauſe he was? But I pray when did *Fox* work? If any ſay, he had much other work; *Paul* had more, *The care of all the Churches lay on him*: *Paul* bid *Timothy give himſelf wholly to thoſe things*, *Meditation* (*or Studying*) *and Reading*. 1 Tim. 4. 13. How many pair of Shoos, I pray did friend *George* make, after he got ſo well by Speaking? He grew Rich, he eat the fat and drank the ſweet, and

ſo the poor Shoomaker preaches up his Mortification. You ſhall find how much *George* was concern'd at what others ſaid of him; I have heard of one much concern'd this way, and ask'd one, *What do men ſay of me?* He replied, *Fools ſay you are a Wiſe Man, and Wiſe Men ſay you are a Fool; and I pray which think you?*

This Journal of *G. Fox* is now taught in their Publick Schools, and read inſtead of Scripture in their Families from day to day; This, in a word, is become the Quakers Bible: they often have written againſt our Bible, I now have written againſt theirs: *Jam Summus ergo Pares.* Not only do the followers of *George Keith* condemn this Fox as a Notorious Deceiver and Impoſtor, but the *Harp-Lane* Quakers diſown his Diſcipline, as the Womens Meeting, &c. though they are corrupt, as to his Doctrine about Chriſt. — with the *Grace-church-ſtreet* Quakers, who own both Doctrine and Diſcipline. Well *G. Fox*'s Wife, once *Margaret Fell*, the paſt Child-bearing, *was to have an Iſſue*, the Midwife was ſent for, but nothing

come

cumes, yet this was the Marryage that was a type of Christ and the Church.

I commend *George* among all the lyes he tells, he added not this, That they who went to Convert the Pope, according to their expectation, could by Inspiration speak to him in his own Language: I have not so much Charity to believe that Conscience or Modesty kept him from this, but an open Notorious Confutation; Friends however made bold to whisper this among themselves, and have been so impudent to tell me so. That his followers differ about their sentiments, concerning the Trinity and Scripture, yet they care not for that, whilst they all keep to the fundamentals of their Religion, that Men put not of their Hats, nor the Women Kirsey, but both say *Thee* and *Thou*. There are about One Hundred Thousand that have followed him, as has been computed; these make Heathens Christians, and Christians Heathens. It is expected when *Muggleton* is dead, his Journal will be Printed also, and his propheſies, as some of his Disciples tell us; though *Fox* and he

damn'd

damn'd one another as False Prophets times without number.

He that would know more of *George Fox*'s Ignorance, Lyes, &c. Read his *great mystery* and *battledore*, a large Folio also. *They*, the Quakers, *can tell who are Saints, who are Devils, who Apostate, without speaking a word.* He denies, p. 99. *That Christ has a Humane Body and Humane Soul.* Asserts plainly, *That the Soul of man is a part of God, that it came from him and goes to him again*, p. 272. *and* p. 69. That Christ is not *distinguisht from the Father*, if *Penn* pleads, he meant *Separate*; then *George*, though Inspired, was ignorant of words, and in the name of the Lord condemned them that rightly used them. *You are*, says he p. 114. *conceived in sin*; David *did not say, You are, but I was*, – Profoundly answered! His answer to Dr. *Owen*'s Chatechism is fit only for Laughter.

He answers *John Gilpin*'s Book, (a book worth reading) of *Quakers beware*. *That he was Drunk after he left the Quakers, and a Warrant was out for him*; the usual Answer. Page 244. *The Inner*

tal Seed are the *Saints*, *and then they are not Duſt and Aſhes*; *Abraham* was ſo: In his *Battle-door* we have a large book about *Thou* and *You*; what it is in *Latin*, *Greek*, *Hebrew*, *Syriack*, *Samaritan*, *Dutch*, *German*, *French*, *all Languages to me*, ſaith he, *is duſt*, *who was before all Languages were*. O Blaſphemy! the whole of this Book is a Cheat: this Fool underſtood not Engliſh, much leſs what he wrote of, which was anothers words. He could write Hebrew Letters, and many were hung up in Friends Houſes to make them believe he did all by Revelation; an Ungodly Cheat.

I ſhall only propoſe to the Quakers a few Queſtions.

1. Seeing the Papiſts pretend to Infallibility, Miracles and Propheſies, and the Muggletonians too, why ſhould you be credited more than they? Had any one man of you the gift of Tongues? *George Fox* himſelf, when he was ſent abroad, when in *America* he ſent for one Emperor and two Kings to Preach to them, they underſtood not his Engliſh, he was a

Barbarian

barbarian to thoſe barbarians: if you ſay the Teſtimony was inward. — I pray be ſure keep it there, trouble not us with it.

2. Can any Atheiſt or Papiſt ſpeak worſe of the Holy Scriptures than you? It is well known, *Sam. Fiſher* ſaid, *They were not capable of being but a Lesbian Rule, a noſe of wax*; and askt this queſtion, *How could any one be Infallible, that they were not a cunning deviſed fable?* I have not ſeen his works in Folio theſe many years; but I remember ſuch playing on this ſubject (and that in verſe too) as is not fit to be named.

3. How abominable is it in Diſputations and Diſcourſe, to uſe words, *Janus* like, with two faces or a double ſence, one to quiet an Objecter, another to ſatisfie Friends privately? You are good at *Hocus Pocus* (the old phraſe from the Papiſts, *Hoc eſt Corpus*, turning a Wafer into a Body) yet you will call a man Lyar if he repeat your ſenſe, if not exact words; ſhould you ſay a Shilling, and I repeat it 12 pence, if to ſerve a turn, you would ſay you never ſaid ſo: How often do Friends

anſwer

anſwer to what is not asked, and evade what is? You ſometime ask us, What Scripture for Abſolute and Relative? yet uſe ſuch words your ſelves.

4. How much are you unlike the People you were? *Muggleton* long ſince curſed you, *That your Viſions and Revelations ſhould fail: Bleſſed*, ſaid you of old for your Quakings, *are they that tremble at my Word*; yet ſome ſaid, *The Devil trembled in them*: What is he bleſſed then? Now you tell us, *That as when a man taketh Phyſick, he is much diſordered in his Body till his diſtemper be gone; ſo you, till ſin was purged out*: What have none that turn Quakers, for almoſt forty year paſt, any ſin in them to be purged out, as well as the firſt Quakers? Nothing was more common at firſt then this Scripture, *They ſhall not teach every man his Neighbour, ſaying, know the Lord, for they ſhall all know me from the greateſt to the leaſt.* yet *G. Fox* taught them every where; and it hath been often ſaid in Meetings, *Friends, you are to take notice*, William Penn *will be here next Firſt Day.* But

how

how could they tell, on their Principle, whether he should be moved to speak to them?

I close this part of my Work, with the words of Mr. *Rogers*, a *Bristol* Quaker, he wrote a Poem, call'd *A Scourge for George Whitehead an Apostate Quaker*, in the close of which, he hath these words. *Let* George Fox, *and they that uphold him, Remember 'twas* Jereboam *that caus'd* Israel *to sin, and as his name was branded to Posterity so shall theirs be.— We cannot own them to be Head and Lawgivers; their Church, Government, Orders, Canons Ecclesiastical, are become a Reproach, Taunt, By-word in the Nation, as a just recompence of their Pride Apostacy and deep Hipocrisie.*

THE

# The QUAKERS No Apoſtates,

## Or the *Hammerer Defeated*, &c. Examin'd.

MY Learning is talk'd of by this Man, to make Trophies for his Victory, yet it ſeems my Arguments are light; *If by light*, ſaid one in the like caſe, *you mean clear, I wonder you cannot ſee them; if by light you mean trivial, I wonder you cannot anſwer them.* I thought I had in my firſt Book ſo ſmitten the Quakers, that I need not to have ſmitten them a ſecond time.

Becauſe Repetitions are tedious, eſpecially of Impertinencies, I ſhall not trouble you with many of his words; neither ſhall I *actum agere* of what is my own.

I ſee I have ſo broken their Teeth that

that they cannot bite, though they can bark.

This Man of impotent malice, having loſt his reaſon, falls a Raving and Lying prodigiouſly beyond all Men, as ſhall be proved: I had taken no notice of him, nor *W. C.* the Church-man, had it not been for my foregoing work, being the feebleſt Adverſaries I ever had. *Reader*, know for the veneration this man and ſome few more ſeem to pretend to for the Scripture, it is nothing; they deny it to be the word of God any more than their own Books, which are *Writings of Truth.*

Are they good ſubjects that deny King *William* to be Lawful King of *England*, becauſe they grant him lawful Prince of *Orange?* As vaſt a difference is there between the light of Nature, and that of Scripture, as between the light of a Glow-worm, and the light of the Moon in the Night time

I brought a writ of Error againſt the Quakers, and ſee how frantick they grow; their Errors are ſo many, that if one ſhould ask a Quaker, *What is thy Name?* inſtead of the blaſphemous anſwer

anſwer of one, *my name is, I am*; he might reply in the words of the Demoniack in the Goſpel, to *Jeſus, Legion, for we are many*; ask their *Principles*, one tells you one thing, & another, another, and all from the ſame Infallible Spirit; nay, the ſame man ſhall transform himſelf into ſeveral ſhapes; they cannot ſtand before Scripture or Reaſon; when the Sun appears, the night of Bats and Owls is come.

I profeſs my ſelf to be aſhamed to meddle with this Accuſer, who is ſo infamous for Lying, that all the world can confute him: The Papiſts in their Caſuiſtical Writing, have aſſerted, *It was lawful for a Prieſt, if ſuſpected and taken, to ſay or ſwear it before a Juſtice of Peace or a Judge.*

*Queſt.* Are you a Prieſt?

Anſw. *No, that is of* Bacchus *or any Pagan God.*

*Queſt.* Did you ever read Maſs?

Anſw. *No, that is not with a deſign to tell you of it.* &c

They can deny at the place of Execution any Treaſon or Murther, and ſay they are as innocent as the Child

to

to Night born: Why? becauſe for footh, *they have been ſince abſolv'd*: nay, if occaſion be, that they *dye Proteſtants too*; that is, *they proteſt againſt the Hereſies of the times.*

It was well ſaid of Mr. *Mead* (the true *Engliſh-man*, in the late Reign to his Immortal Honour) when Sir *D. C.* told him of the Quakers Knavery about five years ſince in *Briſtol*, in cheating the King (a piece of *Roguery* too long to relate) the men choſen, as the beſt of them, by his Majeſty's order, to decide the matter, were ſo vile, that he ſaid, *thou haſt them upon the hip, ſpare not a man of them.* —— *B. C.* i. a Foxonian Quaker, I deal with him as ſuch; not a ſeparate Quaker, theſe roundly anſwered to Dr. *Lancaſters* Queſtions (Bp. of *Londons* Chaplain) about Chriſt, *&c.* when the Foxonians did it ſophiſtically; the Separate ones anſwer'd well to all the queſtions from *Philadelphia* in *Penſilvania*, when the Foxonian ones there refuſed to do it; they ſwallow all that *Fox* once ſaid, and now *Penn*, without chewing: To Revile and Curſe is Common; *Oh!* what pi-

*putrid ſtinking words come from the mouths of the pretenders to Pure Breathings?*

No doubt when ſome of the Quakers, Fellow-Heathen in *America*, hear their hard character of the beſt Miniſters with us, they think we are like Canabals, or like Infernal Fiends.

Some when they drank of the old doctrine of Chriſtianity, deſired not their new. 5 *Luke* 39. but ſaid as he of the wine, *The Old is better.*

Deiſm is now a thriving weed in *England*, and Quakeriſm is of kin to it. *The Deiſt* (obſerve) *and Quakers are very friendly one to another*: how writes Mr. *Norris* of *Love to God as Creator, Benefactor*; Why not *Redeemer*? I have been ask'd the queſtion, *Is he a Deiſt*? I do not ſay he is; this is he that hath written ſo favourably of the Quakers to his perpetual ſhame.

I am informed, the Quakers Preach more a crucified Chriſt within a year or two, then ever they have done this thirty year. Well, *G. Keith*, and other Reformed Quakers, have taught them to ſpeak well, but have they yet taught them to think or believe well? They

ſay

say no, *All but meer Tricks*: Ignorant *Whitehead* now Preacheth, *Christs Body is in Heaven that was once in the Grave.* Well, if you be Inspired Persons now you were Impostors once.

Now for some of *B. C*'s Assertions, the naming of which is enough, or more than enough for any that have read my Quakers *Impostors or Apostates, proved from their Avowed Principles and contrary Practises.* he saith, *That he found no Truth or Sense till he came to p. 62 of that Book. That the* Bristol *Quakers never left their meeting in the last Persecution unless when Sick,* &c. *not* Lawrence Steel, or others. *That the Quakers generally bow not to men,* &c. *That* George Whitehead *and* William Penn *did ever bear their open Testimoney, that in my book I grant the Quakers are more just than others, and careful not to tell a Lye. That I plead for Lying as a Lawful thing.*

That I bring 2 *Tim.* 1 5. *When I call to mind the unfeigned faith that dwelt in thy Grandmother Lois,* &c. *as a place of Scripture for playing at Bowles and Ninepins:* These and many more things, I dare be bold to say, He knows *all to be false.*

*false*. He must have a face of brass that asserts this. No wonder Quakers cry *shame*, and Mr *Penn* sent me so civil a Message to disown *his being concerned since the Cry about it*. This man hath cut the throat of their cause. If I prove they *Bow*, I prove them Apostates, on this mans Confession; then *Penn* is an Apostate; and the Quakers so, and B. C. himself so, and that since he wrote this Book, as well as before, as Quakers themselves confess.

Other things I shall Reply to; *That I had a fit of Love Mell ancholy, made my Confessions, and put up in a Mad-house B O X.* Hence I am call'd what he plea'd times without number; as he had this from the Devil, so I suppose *W. C.* from his Book: if this be false, if I never was one hour in any such place, What Defamers are these? Who shall believe any thing on their Evidence? as all my Friends and Enemies too, acquainted with me, know these stories to be some of the most Impudent Falshoods that ever were written, as I declare they are, and I never heard the stories till now; so I say, as

in

the Epiſtle, I *will give Five Pounds to any man that ſhall prove it.* I hope no Miniſters, for my ſake, will regard what theſe Monſters, not Men, ſay of them, and People not Regard.

That *R. V.* denies, *That he confeſſed to me, their Minds were changed, about leaving the place of Publick Worſhip in time of Perſecution. That* Monſieur Whitehead, *denies he expounded Solomon's Fool for a Holy Man. Who is Simple*, Prov. 9. 4. Give me any form of Words as an Oath or Proteſtation before God, I will uſe them, *That I heard both theſe two things with my own Ears; the Cretians are alway Lyars, and ſo are the Quakers.* Should I ſay, I this day ſaw a Quaker carryed along Drunk by ſix Men, holding his Hands, Legs, Body, that I never ſaw none ſo carryed but he, I care not for their denying, when ſo many Spectators know it True. That he knows not the ſtory of the 40 days Faſt, *&c.* Never heard you of Mrs. *C.* of *Plymouth*? if her husband *A.* be alive, let him thank you, not me, you force me to it; I care

not to mention names, for reasons mentioned in that Book.

That *W. P.* denies the ſtory of Mr. *Nicholet* whom he cauſed to be turned out of his place for Licenſing a Book againſt Popery, in the Reign of K. *James* the 2d. Why had not Mr. *Penn* gotten this under Mr. *Nicholet's*, own Hand? Let him yet do it, it much concerns him; No, no, his guilty Conſcience keeps him from deſiring it, & Mr. *Nicholets* honeſty & credit from doing it. That I ſay, I *have no men or books to help me, yet I write what I have read and heard.* Every Child, *B. C.* excepted, would know the ſenſe of this; Did any one think, tho I am far from my Study and friends, I muſt forget all that ever I read and heard too?

That I ſaid, *I would not propoſe a Queſtion to William Penn, and yet did, about not ſerving Proteſtant but Popiſh Kings in Wars*, when the ſenſe is plain, I propoſed it not for an Anſwer to me, he being ſuſpected to be no ſmall Jacobite. And now the Guns roar, *Oh impudence & Falſhood: The Lake for the Lyar, and the Lyar for the Lake, &c.* But what is for thee

B.C. thou impudent Publisher of so many notorious Untruths? nay, no end of them: as that I wrong the Quakers, to charge *them with denying Scripture to be a Rule*: Judge all men, Quakers themselves; *That to pray in Families and alone, is the known practise of Quakers, &c.* must be a notorious Untruth or Equivocation: What is it the Old shift, *mental Prayer*? no friend C. that is almost gone too. Seeing you so provoke me about *Barclay*, others remember the Words as well as I; & I declare, *He was once a Papist and served the Priest at the High Altar*: I am ready to prove his Confession of this, where, and to whom, had my challenge been accepted of: I am a Hundred Miles from my Study, I think it not worth while to go to *Cullington* to carry your Answer, who hast out done all men in Lying, by telling me in Print, *that Quakers generally bow not to men*; What will you say as one, *We bow not, but give a civil Nod?* Well, the Civil Nod was once called Bowing and condemned to man, as due only to God, and all in the name of the Lord.

I am not bound to follow thee B. C. in thy large discourse to make up somthing about Baptism and the Lords Supper; only was not 1 *Cor.* 1. 14 &c. a notable place to prove it is out of door to Baptise, when *Paul* nameth whom he Baptized. did he go beyond his Commission? or acted he not according to *Mat.* 28. 19, 20. He gives the reason why he was glad he Baptized no more, *lest any should say I Baptized in my own name*: for some said, *I am of* Paul: *Christ sent him not to Baptise*, as his principal Work, for that was *to preach the Gospel*; Like that, *Labour not for the meat that perisheth* (not so much, or not in comparison) *but for that which endures to Eternal Life*, Labouring for food that perisheth, is so far from being a sin, it is a great Duty in all, and the neglect a great sin against the Law of God and Nature. *Mat.* 28. 19 must be of water baptism, for man cannot baptise with the Spirit.

For the Syllogisme B. C. lays down (once condemned by the Infallible Spirit as a Heathenish Custome, hateful to a Christian) how knows he the Apostles Baptized not acording to the

Form, *Mat* 28. 19. becauſe we read not ſo; beſides,

What if Chriſts Words be not a neceſſary form to be then Uſed; they that preach in the name of God and Chirſt, may do it without naming this in ſo many words, I determine not now but confute his Argument; the Lords Supper they Say, *they need not; the Subſtance is come to them*; you wicked and Ungodly Wretches was not the Subſtance come to *Paul*, and other Saints at that time: what Subſtance is come to you, you Prayerleſs Worldly Creatures?

Now how can this Man call his Idle Tale an Anſwer? might I not have expected my Queſtions to *W. Pe.* to be conſidered in Order?

Q. 1. *About Perfection.* What I ſay of *Job*, *Aſa*, *Paul*, None of my reaſons here are conſidered; if the Doctrine of Perfection be not True, they were Impoſters, if True, Apoſtates, for they now Confeſs, *They are not Perfect*; then ſay I of the Devil, for ſo they once ſaid to us.

Q. 2. Of *G. Biſhop's* Lookings Glaſs, if the way

way of the Quakers was not like the Old Christians, He was an Impostor; if the Old way was good, they be Apostates

Q. 3. *For Meetings*, They left in *Bristol* their Publick Place, were taken in a Private One: Would in a good Humour tell some of ours, *how they stole a meeting such a Week day, carefully going in and coming out for fear of Informers; Were they Apostates that did this?* They that came out of Prison went no more Openly; O shameless Creatures to deny this, and call me Lyar.

*Whitehead*, when blam'd for not appearing in *London* as before, said, *He could be of as good Use in such a Private Place*; Was never in Prison in all the last Persecution, as I am credibly Informed; yet some wisht Acts 9. 24. that had not been in Scripture *Pauls being let down in a Basket, &c.* Deny, and Deny as you will, I know you so well I will as soon take the word of a Seminary Priest or Jesuit about his Church, as yours about your Light, *&c.*

Mr. *Vickris* at his own House told me,

*There was a Dark Day came on us cannot be denyed. — Some were in Debt, Prudence was to be used.* When I answered him, *The Practise was Justifiable in it self, not in them.* He was not *in Debt*, When I put him to it, he said, *I believe their Minds were changed, else it must be bad as thou sayest.* Then said I, *Repent of bringing a false Message from the Lord, and do it no more.* so we sat down good Friends, and talked of other things The Story of *Elizabeth Serring* and *Dorcas Dole*, is Notorious; did I name the Habitation of either of them, that you thus B.C. quarrel? Pray Look again.

*Quest.* 4. The Question is, *About leaving Ministers for Humane Learning and following* Penn *for his.* The answer is about *Spiritual Learning.* Was not *Penn* followed for his Parts? Had he more of the Spirit than the rest? No, say some Quakers, much less; others say he had none at all: Was not Latin, Greek, and Hebrew condemned, &c. Must I name things again and again, and still unanswered? My charge against *Penn*'s being no Schollar seems to be granted.

Quest.

Quest 7. *About Bowing to men.* Thou telleſt the Greateſt Lye that ever was told the world, *You bow not*; you Quakers, Men, Women and Children, ſpeak out; Is not *B. C.* an Impudent, Infamous, Ungodly Lyar?

Queſt 5. *For ſaying one thing to* Cromwel *in the name of the Lord, and the quite contrary to King* Charles; I am put off, The *Snake in the Graſs will be anſwered.* It will be a pure diſh; it hath been long lookt for; the anſwer you give me and others may ſerve a *Mentiris*: For my Queſtions they ſhould have been conſidered, which I anſwered of the Reader. What is *W. Penn?* what are the Quakers?

I am told, How many of us premiſed lives and fortunes to K *James*; I anſwer, *Too many, yet not ſo many as you imagine*; They that did, did not pretend to Infallibility, Inſpiration, and know not what: The *Briſtol* Addreſs was from them called Presbyterians; There were five of us in or nigh the City; this was the act only of one Man; all the reſt of us (Miniſters) proteſted againſt it; nay, One (now Dead) Said,

He *could be content, they and their Posterity, should lose the Benefit of Law, who so shamefully betrayed it.* I, and one Minister more, were in danger of being had at Council-Board for opposing the Court design: What a horrid Infamous piece of Flattery was it, to tell that King, *That they nothing doubted the Security of their Religion and Property, knowing all proceeded from Mature Judgment and Rooted Principles &c.*

Yet 1. They kept Fast Days for fear of Popery and Slavery.

2. Then could K. *James* be no Papist, if he believed it Unlawful to Persecute Men for Conscience, in the common Acceptation of the Words; then had the Pope Erred, and a Council, and that in no small matter; but alas K. *James* knew *Prosecution of men for Heresie was no Persecution for Conscience, besides, an Erroneous Conscience, was no Conscience Quia non est scientia &c.*

3 The Addressers would say privately; *All was but a Trick of K.* James; No wonder he Laughed at them when they were gon, and *P U A W'd*-&c.

I have been every where, of late years

years, Plagued about those Scandalous Addresses. Some would call a *Second Judas*, a *Second Cyrus*, and the Destroyer of their Countrey, the *Repairer of their Breaches*. Well done *B. C.* to call them that did it to Repentance, I have called on them: all little enough.

Now Friend *C.* let me ask thee a few Questions.

Was it not shameful to censure me andanother man, for not putting our names to our Books, and thou never put thy name to thine? *I* gave it out to all I was the Author.

May I not debate the matter with Jews Mahometans and others, and yet be conclusive in the Doctrine of Christianity? Why Child, what ails thy Noddle?

Is it proper to censure me for being Comical, after I gave my reasons, and they not considered? p. 6.

Is it true *W. Penn* Expounded on *Mat.* 18.17. *Tell the Church*, a sense denyed in one place, confirmed in another; to serve a Turn (I see there was a little Mistake in putting the names of the Book) could not so great a Lyer as

thou, *that talks of my being once in a mad-house; that denieſt Quakers Born*; Couldſt not thou have ſaid, *Some Enemy, or the Printer, or others, put in thoſe Words, or that ſome Letters accidentally jumpt together and make theſe unhappy Sentences*: Where is Inſpiration now, when he was lately told ſome Quakers deny any Body of Chriſt in heaven, &c. He ſaid, *they were Ignorant tho Sincere*: What friend *William*, is the Light and Infallible Spirit come to this?

Did I ſay in my Book, *The Quakers were more humble than others*? &c. Away thou ſhameleſs Man; What wilt thou ſay next? Or that, *The Quakers were more Juſt than others?* No, I did not ſo wrong them? Did I not give a true account of *Barclay* about the Light? *p.* 79. Look once again.

May not Perfectioniſts, long continuing ſo, at laſt reform, and ſo *God be merciful to them in their Converſion, by a proper Petition*: I am not uſed to deal with ſuch ſilly Arguers.

Suppoſe I ſhould plead the cauſe of him that wrote the ſtory of *Henry Winder*; let it not diſpleaſe, ſeeing he was

was joyn'd with me; who he is I know not.

He is said *to be worse then Mad, worse then the Hammerer*: why? the two Quakers that came to *Henry Windor* and his Wife from the Lord, that they had Murthered a Child and must dye, & the Spirit would appear in the Court: *They were Melancholly or Mad*, says *B.C.*

1. They were owned by the Quakers before, in and after, to their Death.

2. This Madness was not discern'd by the Justice or Judge, or Quakers or others, but the Quakers clos'd in with them.

3. If any thing falls out as they say, *They be the Lords Prophets*; if not, they *were then mad*. Was *Sollomon Eccles* Mad when he Prophesied falsly to *John Story*; not when he prophesied of the burning of *London*, of which Friends took no more notice then the Men of the World, and so never mov'd their Goods, saying, *It was a Delusion*? Was *W. Penn* Mad, when he prophesied against *Thomas Hicks*? For the story in *Bristol* of a Quaker that said, *Thus*

*saith*

*saith the Lord, give the man his Rope again*; it is denied; so is every thing else; but I pray, Why not as well as when *G. Fox* was about to Eat, *The word of the Lord came unto him, saying, Eat not.* — as before.

Now *R. C.* to humble thee, if it may be, for thy Folly and Falshood; I will suppose, I should apply my self to thee in the same Language thou hast done to me, and with the like Falshood, What wouldst thou say of me? what many now do, and many more will of thee: Suppose I should besprinkle thee with some of thy Oratory to me and another; *Thou Impostor, in thy Colours, fit for* Box *or* Bedlam: *in thy Youth thou wert burnt in the hand at* Bristol *for a Highway-man; yea, thou wert Pillored, and thy Ears were cropt off for Sedition: Thou refusest to Preach to the Quakers under Five Hundred a Year. None of my Friends in* Bristol *ever deserted St.* James's Back, *&c. in the last Persecution; and I will prove it, for it is well known* John Weeks *was committed to Prison; therefore neither he,* George Founs, Samuel Winney *nor I, did ever refuse to suf-*

*walk up and down the City on week days, or to Preach in our Publick Places to a thousand at a time, Lords Days. O thou Impudent Man, Mad-man,* &c. *Thou didst prove the Unlawfulneſs of Bowls and Ninepins from* Mat. 1. 2. *And Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat Judas and his Brethren. He muſt ſet up for the trade of Lying, that doth it more than thou; every leafe is full of Nonſenſe: None have ſo much the command of the Peoples Purſes as the She Speakers; yet to avoid Reflections as much as may be, I have thus ſpoken to thee,* &c. But there is no end of this; ſhould I thus do, might I not fear as *Cain*; you had as good cut off a man's arm or leg as thus defame him: VVell, one conſideration is comfortable, *a Quakers word is no Slander.*

You have been known to be Notorious Lyars in your higheſt Pretences, your greateſt Speakers.

I had almoſt forgotten to tell the Reader, that *B. C.* in the name of Friends, ſays, *As Scripture contain the Word and Command of God to us, ſo they are the word of God,* &c. No more need

to

to be ſaid; your cauſe is gone: I therefore declare my work lies with Mr. *Penn*, to him were my Queſtions ſent, and ſeeing he cannot anſwer, and therefore wiſely attempts it not, I intend no more to anſwer ſuch ſcribblers as *B. C.*

I leave you with St. *Paul*'s words, Gal. 1. 6, 8, 9. *I marvel you are ſo ſoon removed to another Goſpel; but though we or an Angel from Heaven Preach any other Goſpel unto you, then which we have Preached unto you, let him be Accurſed; as we ſaid before, ſo ſay I now again, if any man Preach any other Goſpel unto you then that ye have received, let him be Accurſed.* Which words have been wiſely and ſeriouſly uſed by ſome Miniſters, when Quakers have come from far to them to deliver a *Meſſage*, forſooth, from the Lord, againſt the *Outward Word, and Outward Chriſt, and Outward Baptiſm, and Outward Supper.*

Now

Now for the Man of Wit, Civility and Learning; the Author of,

*Irepidantium Malleus, Intrepidanter Malleatus:*

Or, *the West-Country Wise-A-ker, Crackbrain'd Reprimand, to a late Book call'd, Mr.* Keith no Presbyterian, nor Quaker, but *George* the Apostate. *Hammered about his own Numscul, being a Joco Satyrrical Return to a late Tale of a Tub, emitted by a Reverend Non-Con, at present residing not far from* Bedlam, By *W. C.*

NOw Monsieur, I hope I have pleas'd you to the heart, and no more will you send a Hue and Cry after me for taring away a Rag of the Title of your Book.

*What*

*What a Blustering Title is here?* I must not examine its Grammar or Oratory, because the Writer is a great stranger to both, as will be soon enough discovered: In the mean while, I remember I have heard that when K. *James* I. was about to Knight one *Williams* of *Essex*, he asked him, what his *Christen Name was?* He answered, *penny ruden huden hudibras penny knip knap clip clap clun clap, I think*, said the King, *the Old Nick was thy Gaffer that gave thee such a name*; *Sir* Ruden, *I cannot tell what*, Williams, *arise*, said he: whoever gave him his name, let the world judge who made your Title for you, who is the Father of Lye, the Slanderer of the Brethren: Well, Mr. *Trepidantium Malleus*, *Intrepidantur Malleatus*, *I can't tell what*; let me parly with you; Empty Casks make great Sounds: Your Title, that Blazing Comet, doth it presage any mischief? certainly its own disappearing. You tell the World strange news of me, that I assure you I never heard till now. Had you it from the Infallible Spirit and Writings of Friend *B. C.* of *my*

*Love*

*Love Melancholy, and being at* Box, mentioned and hinted 10 times in your little Pamphlet? *Always on the same Tune you know what Creature is so:* When was this? when was I at *Box*, or any such place? Oh I have hit it, it was when the Presbyterian said, *If ever Jesus Christ was D—— it was when he made the Lords Prayer*; which *W. C.* makes no bones of to write plainly, *though a Turk would hardly write so of his Mahomet*: — What will not Church and Quakerish Jacobites say: *W. C.* a Church-man, he says, and perhaps the first letter may stand for Wicked. Well, Mr. *W. C.* you Wicked Churchman, I promise any of your Brethren, *Five Pound, if they can before me, prove your Charge*: You say, *You are afraid, lest by answering me, you should be forced to go to* Bedlam *too*, &c. Sure here are bad simptomes of hastning there, but alone for me; and in the close of all, you anticipate an objection to your Readers.

*What think you Sirs, am not I almost as mad as my Antagonist to answer his rambling stuff?* How doth *W. C.* answer

swer, by granting the thing, but p
mising Reformation; *Excuse it this o*
*I will trouble you no more*: Well th
*You have been once mad*; if this be gr
ted, your Readers are mad too, it t
regard such a mans promise out of
fit, much more if in it.

I never heard what the fate was t
befel me for my *High Demands*
*Preaching*; Had you it from *B.C*
you are grown a great Church-Fri
to Friends; you write of Mr. *Pe*
Mr. *Whitehead* and other Quakers, wi
great veneration and devoir, and
many a good word for them; *T*
*Allegorize not away the Literal Sens*
*Scripture*; though it is so notori
they have done it often; though
serve a turn, they shall call for t
Literal Sense, *Take it up, look on*
*lay it aside again*: but Mr. *Keith* an
are both fit for *Bedlam*; *it is pitty*
*Hospital in* Moor-fields *should part*
&c.: Nay, which is more strang
Mr. *Bugg*, a Reformed Quaker, a
now a Zealous Pious Church-man, ca
not escape the Lash: *He*, *Mr.* Penn
man *and Mr.* Crisp *left the Quakers*

*diſguſts*, and particular Pecques; why had you not told what they were? for fear of a Confutation: All know they left them only for their Blaſphemies, Hereſies and Abominable Practices.

But that which is almoſt unpardonable, is, your Vilifying the Man whom all the World Admires, an high Epiſcopal Man too, the Author of the *Snake in the Graſs*: All that wrote againſt the Quakers before, play'd with them, till he wrote that unanſwerable piece. p. 17. *That his writings are collections of thoſe Gentlemans before named*; *which is*, ſay you, *as if we ſhould take an account of the Presbyterians from Biſhop* Laud *or* Heylen; *or of our Church from* Bellarmine *and* Harding: Well macht Mr. Churchman, ſay I, but the miſchief is, his Collections are not in their Books; in good truth Sir, you might well ask your Reader, *Whether he did not think you mad*? Mr. *Snake* conſulted the Authors he cites, and it would have been a moſt Injurious Charge to ſo great a Man to be ſo unworthily Reflected on, had it not

been

been by such a D— as all must see that are Scholars, and read your Book.

He, Mr. *Keith* and I, in our *Three New Ways* of Dealing with the Quakers, help not one another to Materials: after you censure us all, as if Fools or Madmen; you tell us, *Such Fools as you think to make Fools of them* (Quakers)

You ask us, *How doth it appear Mr.* Keith *is Reformed?* He desires you to appear, so do I; there is no end of Printing in your way, *Cite at large*, and then dispute what is the sense of this word and that word; but neither you, nor *William Penn*, will meet Mr. *Keith*, or me; Come forth you Cowardly Defamers, shew your Faces if you dare.

Because Mr. *Keith* changed not in *any one Article of Faith*, may he not therefore be changed in other things? You say, *You see as a looker on, That the Joy of all Ministers about* G. K. *is groundless, and they be all mistaken.* What is the Bishop, Lord Mayor, and Clergy mad too, as well as *G. K.* and *Trepidantium Malleus*? Conformity knows

know not who you are: You seem to own your self to be a *Jacobite*, though not a *Socinian*, *and that I have hit the mark about your being paid by the Quakers for the Service you do them, and ask me, Why may not I as well as Dr.* Stubbe? It is an old question, *Why may not one man play the Knave as well as another?* Perhaps you are of the opinion of *H. P.* in the time of the War, when one call'd him *Knave*, said, *If thou wert not a Fool thou would'st be one too now*: Yet you tell me, *I would unsay all I have written against the Quakers, for Money*: Well Brother, I am then no fool, tho' so often call'd so: You ask me, *Whether when I had a Privilledge Place, I ever put on my Surplice*? No Sir, when I was at the worst, I was never so Mad yet, as to put my Shirt on all my Cloaths; I will not only as soon, but sooner take on *Moulins* Fools Coat, which though he would wear, all would not; *Would not a Fools Coat well become a Minister of the Gospel*? when I was a Preacher at *Brislington* and *Chapleton*, had *Presbyterian Ordination*; *I baptized according to the Directory*; *I Catechised*

*in*

*in the Church, in, What is the chief end of Man?* &c.

Mr. *W. Churchman* tells me, *He could prove* G. Keith's *Queſtions to be Propoſitions, if need were.* — *He can ſay more of the* Aberdeen *buſineſs then I do know, or are like to know for him*; a fine way of anſwering: I ask you one queſtion, Whatever place Mr. *Keith* Allegorized in Scripture, Did he once diſown the Literal Senſe this his Adverſaries, you plead for have done; though ſometimes they would own it Politickly; Shew one place where he is guilty here?

For your Citations, *It is no more a Body of Fleſh, Blood, and Bones when it Riſeth*; then ſay I, *Not the ſame Numerical Body*: He ever own'd it the ſame for Subſtance, though not Qualities: What think you of the ſtubſtance of the Egg, and Chick coming of it? Of Rain, when Ice or Snow? So the other, is not that Fleſh that ſhall be raiſed; the Apoſtle ſaith not, *That Body*, &c. 1 *Cor.* 15. 27, 53. *Yet that Mortal ſhall put on Immortallity*: How ſhall it ariſe? Various opinions about

about it, among them that are found in the Doctrine of the Reſurrection.

For your great Contradiction, *p.* 13. about *Faith in the Man Chriſt, as univerſally neceſſary to Salvation, and yet True Chriſtianity may ſubſiſt without the knowledge of Chriſt in the Letter*; he ſays, *Many know little of the Hiſtory of Chriſt, his Birth, manner of Life and Death, that muſt know him to be a* Mediator *and Saviour*; *and how far God may even to Heathens, diſcover a* Mediator, *before they die who knows*? You have many in your Church, and too many in ours, that aſſert more than this, That Heathen Turks,&c. that never diſown their Mahomet, may Love God and be Saved: Are theſe Apoſtates too? For that is the Queſtion; not whether *G. Keith* wrote Unſoundly at one time, or contradicted himſelf at another: For that miſtaken paſſage in his Exact Narrative, *He had not changed in one Principle of Religion, for Thirty Year or more*: He did not mean by Principle, *Opinion*, as you ſeem to underſtand him, but *Article of Faith*: Sure he confeſſed before, his Change in Opinion about many things,

things, as *Matthew* 28. 19. but he was Baptized himself in Infancy, which he owns, *&c.*

You tell us not what bitter Expressions he once dropt against Presbyterians and others, but in the general, Hard ones; only that he call'd your Prelacy *Limbs of Antichrist*, your Ministry, *Ambitious*, *Lordly*, *without Zeal for God*, and you bid me look in his Books.— Why Sir, I thought you had known that not only *G. Keith*, but the *Scots Presbyterians*, *Rutherford*, *Gelaspee*, and many others, call'd them so too; and at home the Anabaptists, and some Independents and Presbyterians themselves have done the like: Doth this prove them Apostates? No, no more, nor so much as the names you give our Ministers and Meetings, too gross to foul my Paper with, prove you to be so: For Election, I take him to be more sound than you, your Citations of him & your joques compare together.

If you prove him a Corrupt Man, a Man that had forgotten himself, and dropt an Unadvised word at *Turners-Hall*, I had not been his Voucher; but,

an

an *Apostate* he was not by any Arguments of yours, and therefore you a Libeller; what your design was in that abusive Pamphlet, he that runs may read: I know he hath corrupt notions many and great, and yours of the New Church of *England* (Remember there I keep, not the Old one) not few or small; how I have proved that, I need not tell you; so well, you thought it not safe to Reply, but only rage, *You Ungrateful Wretch*, &c. I profess, when I look upon my *Reprimand*, I wonder how you could call your Return an Answer; Was it Ignorance or Malice? perhaps both; but no wonder when you tell the Quakers, that I have written nothing to purpose against them; I suppose you do not, cannot think so: Why answer you not my Questions to Mr *Penn*, he could not, B. C. attempted it, but hath ruined their cause, and advanced mine, by making Lyes his Refuge, which I suppose makes Mr. *Penn* disown any hand in it.

I say it again, *My work was not fully to justify* G. Keith, *nor whether he had*

*contradicted himself, but to detect* W. Church-man's *design, which was to strengthen the hands of* Penn *and the* Foxonian *Quakers, to wound the Separate Ones; this is obvious to any Sober Reader to be his Design*: Did *G. K.* ever reject the Literal Sense, as they often did of Scripture? *If he said Christ within was the Object of Faith; did he say only as within; denying Christ without to be so, which all know the rest did times without number*: I am glad we have him so far, I wish more, I doubt not he is Culpable yet not so vile as W. C. makes him; he will shortly answer for himself.

Further, W. C. proves him an Apostate by denying *Election*, &c. I replyed, *Then are the Arminians Apostates*, which is to be abhorr'd by Sober Men: He says I am no *Arminian*, No, and yet joques after E. C. and sports himself with you *of the Election of Grace; the Reprobate World; you babes of Grace*; which Pious Sober Arminians do not: Well, if he be not so, are such Arminians as appear in a great Figure, and who are numerous in the Church of *England*, Apostates? I proved at large,

the

the New Church of *England* is an Apostate Church on his Principles, not mine: I am answered, *You are an Ungrateful Wretch to reflect on that Church that gives you your Liberty*: We humbly and heartily Thank His Majesty and the Parliament, for continuing the Liberty we had before, but will you not thank us for helping you to secure your Liberty, by joining with you to effect the late happy Revolution: How odious would it have been, after all, to have made our Circumstances worse than King *James* did; yet to be plain, *Had not he given a Toleration, we might have been to seek for it for some of you*: Suppose a Man on the Highway is full of Rage, Beats me, takes away my Money, and was about to cut my Throat; there comes a Highway-man to destroy both, he calls for my help, we kill him, he cuts not my Throat after all, I am beholding to him I confess; but is this an answer to my Objection, *Then is this Church an Apostate Church*, &c. which I have abundantly proved, consequent to his Opinion to say, *You are Ungrateful.* — and never

anſwer one of my Arguments; Is this Diſputing? — The Title of my Book ſhews what I deſigned, not a Vindication of *G. Keith*, againſt all his Citations, no, but to convince *B. C.* of his feeble Arguing about Apoſtacy.

In what ſenſe Baptiſm with Water is & is not a *Fundamental*; I ſhall take no notice of an old objection, when my anſwers are not conſidered: Let him read once again my *Reprimand*.

Mr. *W. Churchman*, you tell, *What care you ſhould take to keep* G Keith *out of your Church*: I pray let him attempt firſt to come in: We do not ſee he is in ſuch haſt: you ſay, *You will not ſo eaſily take Members.* I grant according to your good old Conſtitution, you ſhould not: We might be agreed about Communicants; but according to the practiſe of ſome Innovators, this Body hath for ſcores of years loſt its Purgative Faculty, and therefore is ſo unhealthy and giddy, by keeping in thoſe Dregs that ſhould be thrown out; you now take and keep Atheiſts, Adulterers, Swearers, Ignorant Perſons, notoriouſly vilibly ſuch: thus is its Diſ-

cipline

cipline corrupted as well as Doctrine, for its Doctrine *it is one of the best Churches upon Earth*: You ask, *Why have we the Church of* England? I affirm we cannot find it, you have left it, as I have proved in my *Reprimand*, *clearly*, *fully*, *abundantly*, which you reply nothing too, and I love not *Laudam Cantilenam.*

Well, *The Presbyterians Persecuted in* New England, say you, Whom? *Blasphemers of Christ*, *Cursers of Magistrates in the Streets*, *False Prophets*, &c. Obj. *In* Scotland *now*: What? such as were found in *Popish Cabals*, that say, *Their Interest and Religion is concern'd in the bringing in of* K. James *again*: But your Church early Persecuted B. *Hooper* for not wearing a Surplice, who honestly condemns all *Symbolical Humane Ceremonies in the worship of God*, in his Preface to his Savory Expolition on the prophesie of *Jonah*: *Foxe*, that Glorious Martyrologer, was a Non Con: Famous Mr *Cartwright*, and many more, such, must be involv'd in trouble for a few Popish Trinklets: Were your *New England* or *Scottish Saints* such as these?

these? Are your now Martyrs taken up and *sent to Goal, for being in a Corporation, or within 5 miles of it?* Ruin'd *for not coming to their Communion?* &c. It is not the Suffering, but the Cause, that makes the Martyr, for when *Christ* was crucified, two Theeves were crucified with him.

Did ever any Presbyterian persecute as your Brethren? Who countenanced Sham Plots? By whom was *Stephen Colledge Murthered?* Who condemned him and rejoyced at his death? I speak the more freely of him, because I was with him often after his Sentence, and before his Execution: Who believes he came to *Oxon* with a design to *seiz the King*? What *he*, and *he alone?* It is well known what the Earl of *Anglesey* said: Could my Lord *Howard*, after his Pardon and Discovery of another Plot, confirm this? No, he knew nothing of the *Shaftsburian* Plot: Mr *Colledge*, with a shower of Tears, solemnly protested to me, when I beg'd his silence if in the least guilty, *I never expect mercy from God, if I was guilty, or know any man to be so that*

*that way*: Such Sham Plots, put some on real ones, which indeed were not successful, as your Plot was against *James* the Second.

I dare say, you cannot believe it, say what you will, *That the Presbyterians rail'd as much at the Quakers, as the Quakers at them.*

Neither can you think the Lords Prayer and Ten Commandments turn'd into verse by me, so bad as you say: Pray read, how your Church hath done the Lords Prayer, at the end of the Psalms, approv'd to be Sung; if mine be *Uncouth, Rhime Doggrel, Prophaning of Scripture*, yours much more; so I challenge any man to take the substance and words of the Ten Commandments more exact in one stave or eight lines; others approve and more than so, but you will not any thing that is mine, and for that reason, because mine.

I suppose some in *Bedlam* have talkt better then you, or some others yet out of it argued more subtilly; I have heard of Mr *Widdows*, famous for a Tract of Natural Philosophy, that be-

ing heard to make a great noise in such a place, some came to him and ask'd him what it meant? *The Devil*, said he, *hath appeared to me, and told me, he could prove I could not be saved; I told him he was a Lyar from the beginning, and would be so to the end: The Devil began Syllogistically, He whose name is not written in the book of Life, cannot be saved, but thy name is not written in the book of Life*, Ergo *thou canst not be saved: I told him*, said he, *my name was written in the book of Life, and therefore I denyed the minor: so the Devil went on, The Scriptures is the book of Life, but thy name is not written in the Scriptures*, Ergo, *thy name is not written in the book of Life: I denyed*, said he, *the minor again, and told him my name was written in the Scripture, he asked me where, I told him*, Honour them that are *Widdows: in deed there is my name* Widdows, *so I baffled the Devil, and he is gone.*

Were you in such an Academy, or amongst such Collegiates, as you phrase it? perhaps you might hear things more Ingenious with your Ravings than now we do.

How

How is it you have not a word to favour the Quakers Prophecies? Is it because you have such in your Church? *Arise ap* Evan, that mad blasphemous Prophet: Was it before the VVars, that a Parson prayed, *Confound all the Enemies of thy Church and People*, a violent cough took him, when over, he thought he was in that part of the Pulpit Prayer for the Prelates, and so went on, *By what Names or Titles soever they be Dignified, whether the Most Reverend the Arch-Bishops, the Right Reverend the Bishops, and all inferiour Priests and Deacons.*

You a Defender of the Church of *England!* and take no notice of the *Cassandrian Articles*, *Non Resistance*, *Bowing to the High Altar*, not indeed, *Book of Sports now*; thank our Meetings: Deliire some one to answer for you, seeing you cannot for your self.

Now Sir, you would let the world know you have read more then *Cato's* Verses, perhaps the Sentences under, for you bring us Noble Apotheigems.

*In ipso limine titubare ominosum est*

*Nullum reprehenderis vitii, cujus ipse quoque reprehendi.*

*Fœdares invidiæ est, et Auctori interdum perniciosa.*

*Ex me disces, quid ingenui homines fare non possint.*

O rare discoveries! such as a Parson said, *Amor res est bona*, as St. Austin *saith*: Perhaps you would convince me, that you have yet your Grammar by you, but all will not do.

*Insipientis est discere non putarem*, &c. Well, *Eris mihi magnus Apollo*, is right.

*De mortuis nil nisi bonum*, and all that follows it, was answer'd in my *Vindictæ* and *Reprimand* too, therefore I shall not answer now: Only, Are not those you Revile every 30*th* of *January*, Dead? Was not Dr. *Owen* Dead? who never swore to *Richard Cromwel*, as *Oliver*, his son, lately assured me: If I must, I will produce the testimony of Dr *Goodwin*, Mr *Jenkins*, about *Ludovicus Quintus*; and also of Mr *Sydrach Symson*, Dr *Sanderson* and many others, whose little finger was thicker than my Loyns: We

are

are better reconcil'd than you think for, except a few men that talk as you write: You tell me of one that said of me, *I was fit for* Bedlam, but *it was as the Quakers say*, Good Company.

Mr *Baxter* was a Prodigee for natural and acquired Accomplishments, I never doubted, only he wanted the culture of better Education; he was a grave Man, of a sober life, full of life and motion, a hard Student, very Zealous, and of a Publick Spirit, one of the gravest Preachers upon Earth, which pleas'd me well; and I more believe he was a Good Man, than that *Origen* or *Tertullian* were so.

*But the Quakers will* (say you) *take Advantage of my comparison between Baxterianism and Quakerism*: that I suppose pleaseth you, why complain you if so? but others will see where they are going; whose Cure I hope and see, and could tell of great instances of Great Men already, were it convenient; I expect no cure of Quakers when others made a comparison between *Baxter* and *Bellermine*: N-doubt Papists triumpht, What then o Protestants Reformed. Be-

Becauſe we are often twitted about ſome mens expreſing themſelves in theſe points, particularly Mr. *Shepheard*; I declare I am well aſſured, that the *Sincere Convert* was never wrote by him; he gave this under his own hand to Mr. *Giles Fermin*, and told him, *He never ſaw it but once, and never deſired to ſee it more*; this Mr. *Fermin* in cenſuring that Book, and Mr. *Baxter's Saints Reſt* and other Tracts, with great depth of judgment hath told the world I alſo with them, diſown Dr. *Criſp's* wild, unſafe, unſound expreſſions, and as it is a trouble to me, ſo it is to others, particularly ſome Worthy Congregational Divines, that ſome men, who ſeem to plead our cauſe, have dared to be his Advocates: How odious is it to hear ſome men, when reproved for idle walks about buſineſs Lords Days, to ſay, *Jeſus Chriſt hath kept the Sabbath for me*, &c. and then cite Dr. *Criſp*; why do not ſuch ſay, *Jeſus Chriſt hath kept the ſixth ſeventh & eighth Commandment for them*, and therefore they may Kill, Commit Adultery and Steal; ſuch may as well ſay, *Jeſus Chriſt* entered

into

into Heaven for them, and that is enough, tho they never go there; we are content with Mr. *Bolton*'s way for Diſtreſſed Conſciences, Dr. *Sibbs* and others, without the Doctor's Wild Phraſes.

But O wonderful! you have ſome verſes out of *Ovid* too, but ſtill miſtaken *Quo me fixit amor, quo me vehementius uſſit.*

Whether the Printers miſtake or yours, is a query with me, for the next verſe which muſt be yours not his, ſhews what you are.

*Hei mihi quod Amor non ſit Medicabilis Herbis.*

This ſtrongly proves what you ſay, *Fools will be medling*; I ſuppoſe you learned it not out of *Ovid*, but your Grammar, at the end of Syntaxis; look, if you have it, you ſhall find it thus.

*Hei mihi, quod nullis Amor eſt medicabilis Herbis*

Thou art not able to ſcan a verſe is evident, that took *Quod*--*a* to be a ſpondee, when both ſhort; now how

might

might I triumph had I but the tithe of thy Brutality.

Seeing you love *Cato* so well, I will direct to some choice verses, and suitable ones too, as well as I can remember, without Books by me.

*Virtutem primam esse puta compescere Linguam.*

Had you remembred this and the next,

*Rumores fuge, ne incipias novus Author haberi.*

You had never Printed your false stories of *Box*, &c.

*Fistula dulce canit, volucrem dum decipit auceps.*

You flatter the Church of *England*, smile in her face and cut her throat.

*Nam sine Doctrina vitu est quasi mortis imago.*

There is for you Sir!

Now for some choice Sentences in Prose (*Erasmus* if you have learn'd so far) instead of your dull ones.

*Si male dixeris pejus Audies*: That you deserve tho not have.

*Bete sapiunt, et Quercus concionantur.*

The

There is for you and the People; now for his Eccho's

*Quid agunt, qui ambiunt Sacerdotium? Otium, non felix si boni Literis?* Eris.

Now for ſome Proverbs, *Ne ſutor ultra Crepidam*: Had *G. Fox*, the poor Shoomaker, and you, thought of it, he had not ſet up for a Preacher, nor you for a Poet.

*Ante victoriam canis Triumphum*; be ſure play the fool no more that way: *Omnium horarum homo*: for the Church of *England* and the Quakers, at the ſame time too? There is your man for you: *Aſinus ad Lyram*: W. C. at the Poets.

Now I have ſtockt you, How often will you throw out theſe ſayings? I have read them in *Eraſmus Adag.* and elſe where.

You are coming on as a precious Youth among Friends; *Sam: Fiſher*, or *G. Fox* cannot go beyond you for Lying, in loathſome phraſes, and homſpun Sentences: Suppoſe I ſhould, in your words, charge you as falſly as you me, Forty times, *about* Box *or the Madhouſe*, &c. would you not (and all the world

world with you) say, *I was a most Impudent Rogue:* Suppose I should say, *You crack't brain; Mad man, in a degree* Compis Mentis; *you measure your own Corn by anothers Bushel* (Learnedly Exprest) *You Cur, you Yelping Cur, you make my worship smile*; remember the Proverb about your charge of Amorous Passions, &c. the old woman had never sought her Daughter in the Oven, had she not been there her self: Remember how you were condemned for an Assassinator, and are shortly to *be hanged: You got loose lately from a Mad-house, remember what you endured there*: You were whipt about *London* streets for cutting Purses, as all know.

You Dance and Blockhead, that write of Latin in Prose and Verse, and understand not a sentence of either: *You deserve to have your bones broken*: Do you hear? *Goodman Goose, Goodman Woodcock, you ought to be thankful that I am so favourable to you*: Away you *Blockhead*, to talk against the Dissenters; *I could answer you if I saw fit; you deserve a kick o'th' ——*

Or suppose my Book bore this Title,

The

The London *Wife-aker*, *Crack-brain'd Apoſtate maker*, *proved an Apoſtate*, *but his Numſcul*, *being a joco Satyrical return to a tale of a Tub*, *emitted by a Reverend Conformiſt* :

How ſhould I expoſe my ſelf inſtead of you, as you have done your ſelf in ſtead of me?

Who ſhall believe ſuch ſhameleſs infamous Libellers, as B. C. and W. C. brethren in Iniquity? Had you ſerved ſome Men ſo, they would have ruin'd you both; but you have done it your ſelves, as to your Reputations, *&c.*

I adviſe you read a Book over before you anſwer it, and if you have not ſo much wit as to ſpeak ſenſe, have ſo much wit as to be ſilent.

The great Dean, *Thompſon* of *Briſtol*, remember once in the Church, asked Boy, before all the Congregation:

Queſt. *Who made the Catechiſm*, and Man's Chief End?

*Anſw.* A company of Perjur'd Preſbyterians.

Queſt. *What did I do with one of thoſe Catechiſms that that Prodigal Fellow gave?* (That was *Tropidantium Malleus*.)

*Anſw.*

*Answ.* You tore it in pieces, and trampled it under your feet: (*He did so in the open street.*)

Quest. *What say they of it?*

*Answ.* Oh that it is a most Heavenly Piece, &c.

Quest. *But what say you?*

*Answ.* They tell of the Trinity: — Distinguish between Justification and Sanctification, &c.

A Curate of his Preached on the 30th of *January*, on that Text, *He stilleth the Madness of the People*: Or went he to work, to prove, *The People of* England *were a mad People, in that they chose mad Representatives to sit in Parliament; and he would prove they were Mad, in that they voted against the Succession of his Royal Highness the Duke of* York; *in that they sent for and committed to Prison his Majesty's best Subjects, particularly one now present* (Mr. Thomson) &c. *But*, said he (as you to your Readers) *You will say, that is a mad discourse; if I am Mad*, said he, *I am sure you cannot say as* Festus Paul, *Much Learning hath made me*; *the People smiled, and said, No,*

ould clear him there You Sir, write like one, if you are ſuch, I alſo, and all that read your book, cannot but clear you too in that point.

It is too large here to tell the world of the manner of Mr. *Keith*'s Convicti-ons, of a Meeting in *England*, in *Penſylvania*, &c. he hath done it.

Now, *That it cannot be charged on him, that ever he denyed Chriſts Body in Hea-ven, &c. which the others did*; & *Curtis* in *adding* now ſtill doth, *Owns no Chriſt, nor Heaven nor Hell without him*, &c.

Can it be imagin'd, *W. Penn* and *G. Whitehead* had not appear'd, when *Keith* call'd a Meeting at *Turners-Hall*, had they not known they were guilty? How many vain pleas were here to excuſe their Non-Appea-rance?

I forgive you from the heart, for theſe Abuſes; but were I Quaker, and you had ſo abuſed me in Print, perhaps I had made my *Fleſhly Arm* have ſmitten thy *Outward Man*.

I thank you for the kindneſs you have done me, Slander is ſometime the greateſt, that makes all, even Enemies,

to

to Pity, and Pity paves the way fo
Love: and I ſuppoſe, your ſtory abo
the Presbyterians, & the Lords Pray
no one will believe for my ſake; th
that object againſt the uſe of it ſa
what I ſuppoſe you cannot anſwer.

It was made under the Legal Di
penſation; that is, when Circumci
ons Sacrifices, &c. were in force: n
thing in it is explicitly asked in t
name of Chriſt; if it be the Laudab
cuſtome of all the Churches to conclu
a Prayer, or Grace, if never ſo ſho
with a *Through Jeſus Chriſt our Lo*
Is this form proper for us now? *H*
*therto you have asked nothing in my nam*
(implicitly) *ſure, what you ſhall ask t*
*Father in my name* (explicitly) *y*
*ſhall receive*; *after this manner pray y*
Lies to things, not words; Say thus
ſuch a man, ſaith the Maſter to th
Servant, He doth his buſineſs, thou
in other words; I will not ſay, w
ther the uſe of it be a matter of Libe
ty which lies between Sin and Duty.

Be ſo wiſe as not to *Talk of y*
*Churches kindneſs*; I was once to
Tryed on the 35th of *Elizabeth*; o

was then questioned for saying, *the Bible was good for nothing but to make men humoursome, that he received the Sacrament in* Spain *as well as at* Bristol, *where they pleased for him; that the Communicants in their Church, look't like a Company of Geese that were to be cram'd; that he had nothing to do at Church but to look on fair Women*; when this was heard, many were in a rage for questioning this Gentleman about such things as these, this was no Fanaticism, and believed that it was Spite, not Zeal, in their Brethren, that put some on complaints, which they found true.

Well, Mr. *Jacobite* (for all observe I deny not this, though you do your self a Church Arminian or Laudenian) I pray remember what your friend Mr. *Penn*, wrote to *Pensylvania* to Mr. *Keith*.

*I am sorry any should quarrel with honest and Learned* G. Keith; *my Love runs, let him enjoy his Principles; he shall want no encouragement from me, for I love his Spirit, and honour his Gifts, particular Learning, Tongues, Mathematicks and Platonick Studies*; yet to please

pleaſe others, Mr *Penn* play'd the Proteus, and Excommunicated him in *London*, with ſuch Zeal or Fury, that he ſaid, He knew not whether he *Sate*, *Stood*, or *Kneeled*; yet had ſo much wit not to pray theſe againſt him, as he blaſphemouſly and wickedly did again others, which came not to paſs, there fore Mr. *Whitehead* hath done that i theſe words,

*Thus ſaith the Lord, Thou haſt pour out great reproach and contempt upon Servants and People, I will aſſure pour out great contempt and confuſion thee.* Yet we hope he will go to Grave in Peace, as did *Thomas Hic*

You Mr. *Wicked Churchman*, wh are ſuch a Lying Hiſtorian, cann you ſet up too for a Lying Prophe and be talkt of as ſuch, with Mr. *Pen* and Mr. *Whitehead*, your dear Friend

If it be objected by my Reader why I have not been leſs facetious dealing with my Adverſaries, I h anſwer'd to it in other Books, a ſhall only add, *Some think to give ways grave anſwers to ridiculous Per and Things, is to make the anſwer ri lous too.*

Well, Sir, To draw to a close, Whatever bad Properties I have (too many) some say I have this good one, *to be easily Reconciled.*

If we fall out, we must fall in again, I know no other Remedy amongst Men, unless those that by a figure we call so.

If you please to come to my Lodgings, I am plain without a compliment, you go no where where you can be more welcome; and the subject of your discourse you shall choose, not I; an Amicable Conference or Silence about these things as you please: I have often said, It is not falling out that doth so much mischief in the world (for that is to most unavoidable) but not falling in again.

If you signifie your Reconciliable Temper (for you seem to be too facetious to be malitious) be pleas'd to let me know *when*, *where* and *with whom*, I may wait upon you and kiss your hand. Anger, saith *Solomon*, *Resteth in the bosom of Fools*: *I* am not in the least disturbed by what you have done against your self, and for me Eventually.

POST-

# Postscript

SINCE this Book went to the Pres Mr. *Keith* hath written a *Just Vindication*; and his long promis'd and long lookt for Retractions are now in the Press, and to them I refer *W.* and his Friends the Quakers. I declare I never read, nor never will, *Keith's* former Books, nor dispute what he meant by this word and that for I stand by him no farther than by the Old, though late Exploded Doctrines of Christianity: The Author of the *Snake in the Grass*, this hath Learnedly appeared in his Vindication, against Mr. *Ellwood* (a Quaker) The Title of this Masterline Tract, *Satan Disprob'd*, where he tells us, imputed Righteousness, when examined was in putted Righteousness: *need not seek to* Jerusalem *to* Christ *Blood*, Quakers have Printed, *Ellwood*

ſays, *It was a miſtake of the Printer too*, for whoever did go there to ſeek his Natural Blood ſhed; he ſays, they condemn them that plead for an *Outward Sanctification*: Who of us ever ſaid, Sanctification was an outward thing: a great Preacher among them on *Jo.* 14. ſaid, *In my Fathers houſe are many* Manchets, he applied it *White-bread*, *Fine Proviſion was in God's Houſe*: yet all was by Inſpiration: One Printed, ſuch a Friend was *Meeker than* Moſes, *Stronger than* Sampſon, *Wiſer than* Solomon, *more Patient than* Job, *Harmleſs and Innocent as* Chriſt *himſelf*; That ſome pretended to come beyond the *Outward Chriſt*, *or Jeſus*: That *Iſaac Pennington* wrote to the Jews, and never names the Outward Chriſt, but the Light within: That they have condemned going beyond *Yea* and *Nay*, and atteſting God to any thing, and made ſuch things Oaths, yet now have conſented to this Form, on the Parliaments giving them this favour, *In the Preſence of Almighty God, the Witneſs of what I ſay: As the Lord Liveth*, they ſaid was an *Oath*, yet denyed, *W. Penn*

 ſwore,

swore, when he said, *As sure as the Lord Liveth*, because the word *sure* was added, which made it the Higher: Read *p* 45, 46. about *Penn*'s Prophesie of *Thomas Hicks*, what Lyes and Folly was used to secure Mr. *Penn* from being a False Prophet, which no man can do, and this will be a stain and curse on his name: He names *T. Curtis* and others, that deny, or will not own, what *Penn*'s followers are forced to say after Mr. *Keith*.— This Ingenious Author (on whom our Conforming Episcoparian flings dung as well as on me) became once more an Advocate for Mr. *Keith*, who is his Intimate and Correspondent, *That nothing but Conscience induced him to this Change, it being against his interest in the World*, &c. They tryed Mr. *Keith* in *Pensilvania* for his Life, about his Doctrine, and no doubt had put him to Death, had not his Majesty at the nick of time sent over a New Governour, *W. Penn* then Absconding (the world too well knows for what) they there sent out warrants to seiz Printers and Publishers of Books against them. He tells how

how Mr. *Pontyman* left the Quakers because they would not in *London* proceed against Friends for *Lying*, *Deceit*, *Uncleanness*, that was fully proved against them, *whilst they would continue in the Unity*: He proves *Cressius* the Dutchmans History of the Quakers very lame and defective, as about *Burroughs*'s Sufferings, when the quite contrary was known, that learned Man was too credulous and believed their Lyes and publisht them: The Whoredoms of *Archer* proved, for which he fled, and here received, read in that Book.

I justifie the late hand of God on my mind and Body, after many years ease in both: But was *Spira* mad? Was Mr. *Rogers* of this City so? Mr. *Tragoss* of *Cornwal* who pin'd away for a time? to name no others: Such as *B.C.* and *W. C.* who Lye, &c. as if past feeling, are not so safe as *Spira*, of whom Mr. *Perkins* hath spoken favourably, and given weighty reasons, and Mr. *Baxter* more in his *Christian Directory*; no Scoffers know what lie between them and their Graves: A

tempestious winds arise on a sudden on Marriners, who just before were in a Calm, and (it may be) at their Musick, which may not only toss them, but cast them away, and none can allay, but he whom the Winds and the Seas obey; so may an inward Tempest do. – Remember that of *David*, *Search me O God and know my heart*, &c. and that of *Paul*, *Examine your selves, whether you be in the Faith*, &c. for the best may say as *Heman*, *I am even distracted through thy Terrors*; yet was he no Mad Man; None accused him of I know not what Impieties; neither doth my Conscience Accuse of such idle stories, that those men and Mr. *Sylvester* (like an old Quaker) have set on foot; none of which I ever saw, and they dare not face me: Is their cause good? They are Suspitious Commodities that cannot bear the Light.

It is expected when *Muggleton* is dead his Journal will be Printed also, and his Propheſies, as some Muggletonians tell; yet *Fox* and he damned one another as False Prophets times without number.

FINIS.

*Books Printed for* William Marshall *at the* Bible *in* Newgate-street, *and* John Marshall *at the* Bible *in* Grace-church-street *near* Corn-hill.

*In Folio.*

THe Works of that Eminent Servant of Christ Mr. *John Bunyan*, late Minister of the Gospel and Pastor of the Congregation at *Bedford*: The first Volume, containing Ten of his Excellent Manuscripts, prepared for the Press before his Death, never before Printed, and Ten of his choice Books formerly Printed, *viz.* Manuscripts. *An Exposition on the Ten first Chapters of* Genesis; *Justification by Imputed Righteousness*: Paul's *Departure and Crown*: Israel's *Hope encouraged*: *The Desires of the Righteous granted*: *The Saints Priviledge and Profit*. *Christ a Compleat Saviour in his Intercession*: *The Unsearcheable Riches of Christ*. *The house of the Forrest of* Lebanon. *A Description of Antichrist and his Ruine.*

Books formerly Printed.

*Saved by Grace*. *A Map of Salvation and Dam-*

*Damnation. Christian Behaviour. Pray with the Spirit and understanding. The Strait Gate. Some Gospel Truths Opened. Light for them in Darkness. Instruction for the Ignorant. The Holy City, New Jerusalem. Resurrection of the Dead.*

Collected and Printed by the Procurement of his Church and Friends, and by his own Approbation before his Death; that these his Christian Ministerial Labours may be preserved in the World. Together with a large Alphabetical Table, containing the contents of the Whole.

The Compleat Exposition on the Hebrews, in four Volums, by the late Reverend *John Owen*, D. D.

*In Quarto.*

An Inquiry into the true Nature, Power and Communion of Evangelical Churches; with the True Nature of a Gospel Church, and its Government wherein these particulars are distinctly handled: 1. The Subject matter of the Church: 2. The Form, Cause of particular Church. 3. The Polity, Rule and Discipline. 4. The Officers. 5. The Duty of Pastors. 6. The Office of Teachers. 7. The Rule, or

Rule

Ruling Elders. 8. The nature of Church Policy. 9. Of Deacons. 10. Of Excommunication. 11. Of Communion of Churches: Compleat, 1*st* and 2*d Part* bound. Those that have the First Part, may have the Second Part singly, Entituled, *The True Nature of a Gospel Church*; treating of the 11 particulars above mentioned. P 3*s* Bound.

*In Octavo.*

*Anatomy Spiritualized*, in which is Considered, 1. The Happy State of Man's Integrity in his first Creation. 2. The woful Apostacy of Man from God by his Original Sin, and how his Posterity is guilty of the same. 3. Man's Restoration by the Second *Adam*, the Mediator *Jesus Christ*, and the great Excellencies of the Covenant of Grace. 4. The whole series of Christian Duties, with promises of Assistance. 5. The particular cases of Affliction, especially Spiritual Desertion, Sickness, Poverty, Imprisonment, Reproach, Desertion of Friends and Relations; and the promises in the several cases. 6. The Great Encouragement to Believers, for Patience and Perseverance; from the Great Reward of Eternal Hap-

Happineſs, and promiſes of Aſſiſtance: to which is added an Index of the whole. Price Bound 1s. 6d.

*Vindiciæ Juſtificationis Gratuitæ.* Juſtification without Conditions; or the Free Juſtification of a Sinner, Explained, Confirmed and Vindicated from the Exceptions, Objections, and ſeeming Abſurdities which are caſt upon it by the Aſſertors of Conditional Juſtification: More eſpecially, from the attempts of Mr. B. *Woodbridge*, in his Sermon entituled [*Juſtification by Faith*] Of Mr. *Cranford*, in his Epiſtle to the Reader; and of Mr. *Baxter*, In ſome Paſſages which relate to the ſame matter. Wherein alſo the Abſoluteneſs of the New Covenant is proved, and the Arguments againſt it are Diſproved. By *W. Eyre*, Miniſter of the Goſpel and Paſtor of a Church in the City of *New Sarum*. *The Second Edition.*

Meditation and Diſcourſes on the Glory of *Chriſt*, in his Perſon, Offices with the difference between Faith and Sight; with a 2d Part annexed: being the Application of the foregoing Meditations. 1. Applyed unto Unconverted Sinners. 2. To Saints und

Spiritual decays, and of obtaining fresh springs of Grace: both parts bound together. Price 2s 6d

There have been 2 Impressions on the First Part of the Meditations of the Glory of *Christ*, in his Person, Office and Grace: those that would be supplied with the 2d part of the Application both to Sinners and Saints, may have it for 1s bound.

Discourses of the Holy Spirit, being an Addition to his *Folio*, In two Parts: 1 part in 7 chapters, of the Holy Spirit and his Work. 2d part treating of Spiritual Gifts, their Names and Significations; with the difference between Spiritual Gifts and Saving Grace; of Extraordinary Spiritual Gifts, and of their Original, Duration Use and End: of Spiritual Gifts inabling the Ministry; how obtained and improved, in 7 chapters, which compleats the whole the Doctor intended on this Subject, as you will see in Mr. *Mathers Preface*. Both parts bound together, price 2s.

*Multum in Parvo*. Or a Compendious Spelling-Book, to be used so soon as Children know their Letters; for the help of which, in a very short time,

time, Children may be able to D
and Read the Hardeſt Words. It
forth for the benefit of Little Chil
and may alſo help thoſe that
better Capacities. The Second E
on, Illuſtrated with divers Co
Cutts. Price Bound 6*d.*

*William Penn* and the Quakers, eith
poſtors or Apoſtates, which they pleas
ved from their avowed Principles, an
trary Practices. Price *Bound* 1s.

A Reprimand for the Author of a Li
tituled, *George Keith an Apoſtate*, Pr

The Foxonian Quakers Dunces Ly
Slanderers, proved out of *George Fox's*
nal, and other Scriblers; Particularly
his *Quakers no Apoſtates, or the Ham*
feated: Ammanuenſis, as is ſaid, to *G.*
he ſometime wrote himſelf) *Gulielmus*
*mus*, alias *William Penn.* Alſo a Reply to
(a Churchman the Quakers Advocate
*Trepidantium Malleus, Intrepidantur M*
&c. *Price 6d.* All Three by *Trepidantium*

This being the laſt the Author de
this Subject, thoſe that are deſirous,
them ready *Bound* together.

A Divine Diſcourſe Repreſenting
of a Believer ſpeaking to God by Faith
ding to the Doctrine of the Scripture
*Verſe*, *Price* 1*d.* but by the dozen are ſo

At the place above named, you may
plied with moſt ſorts of Stationary W
Paper Hangings by the Yard or Sh
Paper, Paper Books, Quills, Wax, P
cils, Wafers, with the beſt Writing
tant, far Exceeding *Holman's* Powder
Blackneſs, and holding its Colour.